

# The Success Granted By The Oft-Forgiving Lord

IN EXPLANATION OF  
THE OBLIGATORY MATTERS  
THAT EVERY MUSLIM SHOULD KNOW

## al-Wājibāt

EXPLANATION BY

Shaykh Aḥmad al-Najmī

# THE SUCCESS GRANTED BY THE OBT- FORGIVING LORD

In Explanation of the Obligatory Matters That  
Every Muslim Should Know

## Al-Wājibāt

Explanation by

*Shaykh al-‘Allāmah Aḥmad b. Yaḥya al-Najmī*

Translated by  
Jamil Finch



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## Table of Contents

Biography of Shaykh Aḥmad al-Najmī	5
The Three Fundamental Principles	8
The Foundation of the Religion and Its Basis	16
The Conditions of the Testimony of Faith	20
The Proof for These Conditions from the Book of Allāh	28
The Nullifiers of Islām	63
Tawhīd Is Three Categories	111
The Opposite to Tawhīd is Shirk [Polytheism]	132
Disbelief Is Two Categories	153
Hypocrisy	170
The Meaning of Ṭāghūt and Its Heads	181
Text of this Treatise (Arabic)	216



## Transliteration Table

### Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	'	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	ـَ	a	ـِ	i	ـُ	u
Long	ـَـ	ā	ـِـ	ī	ـُـ	ū

Diphthongs	ـَوَ	aw	ـَيَ	ay
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عَزَّجَلَّ      The Mighty and Majestic.

سُبْحَانَهُ وَتَعَالَى      The Sublime and Exalted.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ      May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next.

رَضِيَ اللَّهُ عَنْهُ      May Allāh be pleased with him.

رَحِمَهُ اللَّهُ      May Allāh show mercy to him.

عَلَيْهِ السَّلَام      Peace be upon him.

## **Biography Of Shaykh al-‘Allāmah Aḥmad b. Yahya al-Najmī (رَحْمَةُ اللَّهِ)<sup>1</sup>**

All praise is due to Allāh and abundant peace and blessings upon the Messenger of Allāh, his family and his companions. To proceed:

I am your brother, Aḥmad b. Yahya b. Muḥammad b. Shabīr al-Najmī. I was born in the village of al-Najāmīyah and my birth was at end of the year 1346H. I learned the [whole of] the Qur‘ān three times at the local schools before the arrival of our Shaykh, ‘Abdullah b. Muḥammad al-Qar‘āwī.

After the arrival of the Shaykh (رَحْمَةُ اللَّهِ) and the establishment of *al-Madrasah al-Salafīyah* in Ṣāmīṭah in the year 1359 I visited this school a number of times; however, I did not continue to do so. Then at the beginning of the year 1360, in the month of Ṣafar to be exact, I joined *al-Madrasah al-Salafīyah*, which was established by our noble Shaykh, the renowned caller to Allāh.

It was by way of him that Allāh rescued a nation in the town of Jīzān and bestowed upon them His mercy, as He brought them from polytheism to Islamic monotheism, from ignorance to knowledge and from sin and innovation to righteousness and faith.

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<sup>1</sup> [PN] This biography is taken from *al-Fatāwá al-Jalīyah* of the Shaykh.

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All praise is due to Allāh, I continued to study in the school of the Shaykh and in the year 1365 I was appointed by way of the Shaykh [as a teacher] at [the school] *al-Madrasah al-Najāmiyah* and in the mosque that was next to my house, where I would teach. I would also teach at *al-Madrasah al-Salaḥiyah*.

Then in the year 1367H I was officially made a teacher in the same school. In the year 1372H, I was appointed as an Imām and teacher in the *Masjid Abū Subaylah* in al-‘Āriḍah. I remained in this city for two years and I would go and come.

After this the educational institute was opened in Ṣāmiṭah at the beginning of the year 1374H and I was appointed there as a teacher along with Shaykh Ḥāfiẓ [al-Ḥakamī] (d.1377H), Nāṣir Khalūfah and others.

I taught at this institute for a period of 10 years and I resigned in the year 3/II/1384. At that time I had a desire to join the Islamic University as a teacher due to the presence of Shaykh Muḥammad Nāṣir al-Dīn al-Albānī (d.1420H), the renowned scholar of *ḥadīth*, and Shaykh ‘Abdul ‘Azīz b. Bāz (d.1420H) who was the acting head of the Islamic University. So I desired to join them at the University and take knowledge from them. This is something I aspired to do but Allāh did not will this to happen.

I attempted to join the University; however, this was not decreed for me so I joined the centre for propagation and direction where I was appointed as a teacher and religious guide in Ṣāmiṭah, al-Mawsim, al-Musāraḥah and Abū ‘Arīsh.

So I remained in this region for approximately three years travelling from place to place, with the task of admonishing and advising the people. The frequent travelling became difficult and burdensome, which resulted in me putting forth a request to return to the educational institutes once again as a teacher. All praise is due to Allāh, a decision was made for me to return to the educational institutes as a teacher.

At the beginning of the year I could not get a position at the institute in Ṣāmiṭah and I was appointed at the centre in Jīzān. That is where I remained for the school year of 1387H to 1388H. At the end of the academic year I returned to the institute in Ṣāmiṭah for the second time and that is where I remained until I retired in 1410H.

After this – and all praise is due to Allāh – I did not stop teaching rather I continued to teach through classes that were held in the mosques. I ask Allāh to grant me and you a good ending.





## **Chapter: The Three Fundamental Principles Which are Obligatory for Every Male Muslim and Female Muslim to Learn**

### **Text:**

The three fundamental principles which are obligatory for every male Muslim and female Muslim to learn are that the servant knows his Lord, his religion and his Prophet, Muhammad (ﷺ).

If it is said to you, “Who is your Lord?” Then say, “My Lord is Allāh, the One Who nurtured me and nurtured all of the creation with His blessings. He is the One Whom I worship; I do not worship anything besides him.”

If it is said to you, “What is your religion?” Say, “My religion is Islām; and it is to submit to Allāh with Tawḥīd [Islamic monotheism], yielding to Him and obeying Him, and to disassociate from polytheism and its people.”

And if it is said to you, “Who is your Prophet?” Then say, “Muḥammad b. ‘Abdullāh b. ‘Abdul Muṭṭalab b. Hāshim, and Hāshim are from the Quraysh, and the Quraysh are descendants of the Arab, and the Arabs are the progeny of Ismā‘īl b. Ibrāhīm. May Allāh grant both

of them, and our Prophet, the best exaltation and most excellent safety

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### **The Explanation:**

The author (رَحْمَةُ اللَّهِ)<sup>1</sup> said, “Obligatory Matters that must be known...”

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<sup>1</sup> The compiler of this treatise is ‘Abdullāh b. Ibrahīm al-Qar‘āwī, may Allāh give him success. We view him to be a student of knowledge from Buraydah who is on the path of the righteous predecessors, by Allāh’s permission. We see this to be his condition, and Allāh is his reckoner. We do not put our recommendation before Allāh’s knowledge of his reality.

I would like to point out to the beginning students of knowledge, may Allāh grant them success, that he is not the virtuous Shaykh, the caller, the Salafī, the rectifier, ‘Abdullāh b. Muḥammad b. Ḥamad al-Qar‘āwī (رَحْمَةُ اللَّهِ), the Shaykh of our Shaykh, Aḥmad al-Najmī (رَحْمَةُ اللَّهِ), the explainer of this treatise.

The compiler of this treatise performed the task of gathering this beneficial text from the speech of Shaykh al-Islām Muḥammad b. ‘Abdul-Wahhāb (رَحْمَةُ اللَّهِ) and his grandchildren (رَحْمَةُ اللَّهِ). These obligatory matters were gathered by Shaykh ‘Abdullāh from their dispersed speech, books and treatises.

This refers to those things that it is not permissible for anyone to be neglectful concerning nor lax in learning them. They are that the servant knows his Lord, his Religion and his Prophet, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

As is relates to the servant knowing his Lord, then it is upon him to know Him through His signs and His creation.

[His] signs are two types:

1. Legislated, Qurānic signs: These are the verses of the Qur'ān.<sup>1</sup>

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In this treatise, our Shaykh (i.e. Aḥmad al-Najmī) attributes the speech to its source, not to the compiler. Pay attention to this point. May Allāh grant you success.

<sup>1</sup> The verses of the Noble Qur'ān are that by which the servant knows His Lord and that by which he knows what He legislated and commanded, so that he can act by it. He likewise knows His Lord by way of what Allāh revealed to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) from the Sunnah, which explains and clarifies the verses in the Qur'ān.

Therefore, the servant knows what Allāh loves and is pleased with by way of this Noble Qur'ān, revelation (i.e. the Sunnah) and light that Allāh sent His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with and revealed to him.

Indeed, the servants do not recognize nor know what Allāh loves and is pleased with, nor do they recognize and know

2. Universal, decreed signs: These are the signs that Allāh alluded to in His (سُبْحَانَهُ وَتَعَالَى) statement:

﴿ سَنُرِيهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ﴾

“We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth.” [Sūrah Fuṣṣilat 41:54]

After the servant acquires knowledge and knows who is his Lord (سُبْحَانَهُ وَتَعَالَى), then it makes it incumbent upon the servant to single out his Lord, Who deserves to be worshipped, the True King, by fulfilling the obligation of worshipping<sup>1</sup> Him alone (سُبْحَانَهُ وَتَعَالَى). He does not worship anyone else besides him, no matter who it is.

This is because He is the One Who created him, nurtured him and nurtured all of the creation with His blessings. For this reason, He is the One who deserves to be worshipped and there is nothing worthy of worship in truth besides Him.

So “All praise is due to the Lord of the creation.”

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that which He dislikes and rejects except by His (سُبْحَانَهُ وَتَعَالَى) sending of the messengers and His revelation of the books.

<sup>1</sup> Allāh (سُبْحَانَهُ وَتَعَالَى) says, “Unquestionably, for Allāh is the pure religion.” [Sūrah (39): 3]

As it relates to knowledge of the religion, then it is to know the religion of Islām with its proof. It is to submit to Allāh with Tawḥīd [Islamic monotheism]<sup>1</sup>, yield to Him with obedience, and it is to disassociate and disengage from polytheism and the polytheist.

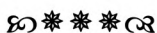
It is three levels: Islām, Īmān, and Iḥsān, and every level has its own pillars, just as they have come in detail in the Ḥadīth when Jibrīl asked the Prophet (ﷺ) about Islām, Īmān and Iḥsān. The Ḥadīth is collected in al-Bukhārī and Muslim on the authority of Abū Hurayrah, and it is collected by Muslim, Abū Dāwūd and al-Dāraqutnī on the authority of ‘Umar b. al-Khaṭṭāb (رضي الله عنه).

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<sup>1</sup> Meaning: Singling out the Lord with worship, the One Who deserves to be worshipped in truth, the One Who possesses the most beautiful names and the most lofty attributes. It means to single Him out in the worship that Allāh commanded with, such as Islām, Īmān and Iḥsān. Some examples of this worship are supplication, slaughtering for Allāh, desire, love for His sake, dread, fear, humility, awe of Him, dependence upon Him, repentance, seeking aid, seeking deliverance and seeking refuge with Allāh, vows for Allāh and other than that from the acts of worship that Allāh and His Messenger (ﷺ) legislated. Directing all of these acts of worship, apparent and hidden, to Allāh alone, Who has no partner. This is because whoever directs any act of worship to other than Allāh, then he is a polytheist, disbeliever.

As it relates to knowledge of your Prophet, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), then he is the servant of Allāh and His Messenger. Allāh (سُبْحَانَهُ وَتَعَالَى) sent him to guide mankind to the obedience of their Lord and to clarify for them how to worship Him and not associate partners with Him.

As it relates to his lineage, then he is Muḥammad b. ‘Abdullāh b. ‘Abdul-Muṭṭalab b. Hāshim; Hāshim are decedents of the Quraysh; the Quraysh are from the Arab al-Musta‘rabah, and the Arab al-Musta‘rabah<sup>1</sup> are from the progeny of Ismā‘īl b. Ibrahīm, al-Khalīl. May Allāh grant them both, and our Prophet, the best exaltation and the most complete safety.



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<sup>1</sup> The Arab consists of ‘Āribah, Muta‘ribah, and Musta‘rabah. Al-‘Āribah are tribes whose traces are extinct, such as ‘Ād, Thamūd, Ṭasm and Jadīs. They are the extinct Arabs. Al-Muta‘ribah are the children of Qaḥṭān b. ‘Ābir. They spoke with the language of al-‘Āribah and lived in their habitats. Al-Musta‘rabah are the children of Ismā‘īl b. Ibrahīm. See “al-Mu‘jam al-Wasīt.”



## **Exercise Questions on the Chapter<sup>1</sup>**

1. What is the name of this text?

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2. Who is the compiler of this book?

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3. Whose speech did the compiler gather?

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4. Whose explanation of this concise treatise has been translated here?

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5. What are the three principles that every Muslim must know?

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6. What is the definition of Islām?

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<sup>1</sup> [PN] The questions at the end of each chapter have been added by the translator to assist the English reader to comprehend the text of this treatise and its explanation.

7. Who is your prophet, and what is his lineage?

8. What are the two types of signs by which a person knows his Lord?

9. What are the three levels of the religion and where can the proof for them be found?

## **Chapter: The Foundation of the Religion and Its Core Principle**

### **Text:**

The foundation of the religion and its core principles are two matters:

The First: The command to worship Allāh alone, Who has no partners, to call to that, to have allegiance based on that, and to declare the one who abandons it (i.e. the worship of Allāh) an apostate.

The Second: To warn from Shirk [polytheistic practices] in the worship of Allāh, to sternly censure and criticize this, to disassociate based on that, and to declare the one who practices it (i.e. polytheism) an apostate.

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### **Explanation:**

The foundation of the religion and its core principle are two affairs, and they are:

1. The first is that the servant singles out the Lord, alone, with all worship and no one else, no matter who it is; and that the servant calls [others] to single out his Lord, the One Whom he worships (i.e. Allāh), if he able to do so.

He loves for His sake, he hates for His sake, he allies for His sake, and he disassociates for His sake. Certainly, allegiance and disassociation are from the foundations of this religion.

Verily, Allāh (عَلَيْهِ السَّلَامُ) when he disassociated from his people and their objects of worship that they were worshipping besides Allāh.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَاذَقَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٣٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٣٧﴾﴾

“And [mention, O Muḥammad], when Ibrāhīm said to his father and his people, ‘Indeed, I am disassociated from that which you worship. Except for He who created me; and indeed, He will guide me.’” [Sūrah al-Zukhruf 43:26-27]

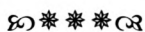
2. The second is disbelief in all that is worshipped besides Allāh, warning against and censuring all types of [Shirk] polytheism: polytheism in lordship and polytheism in worship. And denial of the names and attributes of Allāh is a form of polytheism.

The proof for this foundation and these core principles is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾

“So whoever disbelieves in Ṭāghūt and believes in Allāh has grasped the most trustworthy handhold.” [Sūrah al-Baqarah 2: 256]

Therefore, Tawḥīd [Islamic monotheism] is not correct except with disbelief in all that is worshipped besides Allāh and disassociation from polytheism and the polytheist.



### **Exercise Questions on the Chapter**

1. What two affairs are the foundation of the religion and its core principle?

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2. What is the proof for this foundation?

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3. What is a proof from the Qur'ān for disbelieving in all that is worshipped besides Allāh?

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4. Complete this sentence: Therefore, Tawḥīd [Islamic monotheism] is not correct except...

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## **Chapter: The Conditions of “None Truly has the Right to Be Worshipped Except Allāh”**

### **Text:**

The First: Knowledge of its meaning, as to what it negates and what it affirms.

The Second: Certainty, and it is complete knowledge of it, which negates doubt and uncertainty.

The Third: Sincerity, which negates polytheism.

The Fourth: Truthfulness, which negates lying.

The Fifth: Love for this statement, what it proves, and happiness about that.

The Sixth: To surrender [to Allāh] with its rights, which are the obligatory actions, performing them solely for Allāh and seeking His pleasure.

The Seventh: Acceptance, which negates rejection.

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### **Explanation:**

The meaning of ‘*Lā ilāh illa Allāh*’ is that there is nothing worthy of worship except Allāh.

The two pillars of ‘*Lā ilāh illa Allāh*’ are:

1. Negation, which is found in the statement: “None has the right to be worshipped.”

2. Affirmation, which is found in the statement: “Except Allāh.”

Thus, “none has the right to be worshipped” negates the right to be worshipped from everyone other than Allāh, and “except Allāh” affirms the right of worship for Allāh alone, Who has no partners.

There are Seven Conditions for the Statement ‘*Lā ilāh illa Allāh*’:

- The first is knowledge of its meaning, what it negates and what it affirms. The negation is in the phrase “none has the right to be worshipped,” and the affirmation is in the phrase “except Allāh.”

So he must have knowledge that it is obligatory to disbelieve in everything that is worshipped besides Allāh, and he negates the right of servitude from them. Just as it is obligatory for him to affirm and single out Allāh in worship alone, Who has no partners. And the opposite of knowledge of this statement is ignorance of it.

- The second is certainty. Certainty means that the one who says ‘*Lā ilāh illa Allāh*,’ says it with certainty, meaning complete knowledge of it in his heart, believing in it with faith that is not stricken by nor open to uncertainty or doubt.

- The third is sincerity, which negates polytheism. So the one who says ‘*Lā ilāh illa Allāh*,’ says it sincerely when he utters it, seeking the Face of Allāh (سُبْحَانَهُ وَتَعَالَى) with this. Likewise, all of his actions are performed sincerely for Allāh, without them being corrupted by the pollution of polytheism or showing-off.
- The fourth is truthfulness, which negates lying and prevents hypocrisy. So he is truthful [when he says ‘*Lā ilāh illa Allāh*’], since there are people who are present that say ‘*Lā ilāh illa Allāh*’ while [in fact] they are lying with their statement and in their testimony.

This is just as Allāh, the Most Mighty in speech (سُبْحَانَهُ وَتَعَالَى), said,

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

“When the hypocrites come to you, [O Muḥammad], they say, ‘We testify that you are the Messenger of Allāh.’ Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars.” [Al-Munāfiqūn (63):1]

- The fifth is love for this statement, what it establishes and what it necessitates. Likewise, love is to be joyful about receiving Allāh’s grace and delighted at His mercy, as Allāh granted him success and guided him to pronounce and

love this statement – and we would have never been guided if Allāh had not guided us.

Love [of this statement] is for the one who pronounces it to love it, to know that there is no safety for anyone except by actualizing it, and through abiding by it. Love of it also means to love its adherents and despises its enemies.

- The sixth is to surrender to Allāh with its rights, and they are the obligatory acts of the religion<sup>1</sup>, sincerely for Allāh and seeking His pleasure. Submitting is also that he exerts in the pursuit of His pleasure everything that is requested from him.

Thus, he disbelieves in the Ṭāghūt [false deities] and believes in Allāh; he performs prayer for Him; he give alms from his wealth, while being pleased with that and seeking the face of Allāh. Likewise, he exerts himself and his wealth if the affair calls for that by way of Jihād in the path of Allāh, so he is willing to sacrifice his soul or for his blood to be shed, if the affair calls for that or becomes incumbent.

He does this seeking that Allāh gives him victory or martyrdom, thus living a life better than his present life and

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<sup>1</sup> What is meant by the obligatory actions are the obligatory actions of the religion; they are everything that Allāh has made obligatory on the servants to believe in and to act by from that which is found in the Islamic legislation and the branches of faith.

he accepts the trade of Allāh: that Allāh purchases from him his life and his wealth in exchange for Paradise.

- The seventh is acceptance, which negates rejection. So he accepts it, seeking by that the pleasure of Allāh, eager that Allāh will reward him for that and that it will be a reason for him entering Paradise.

And I (i.e. Shaykh Aḥmad al-Najmī) shall add an eighth condition. Its mention is appropriate in contemporary times due to the spreading of some Ṣūfī forms of remembrance<sup>1</sup> which separate and disconnect its (i.e. the testimony of faith's) two components (i.e. negation and affirmation).

I say it is better; rather, it is obligatory and mandatory that the Muslim servant says it consecutively and connects the two parts of '*Lā ilāh illa Allāh*' when he says it. Therefore, he follows the negation with the affirmation, in opposition to those from the people of innovation and Ṣūfī circles who disconnect them.

It is obligatory to believe that whoever disconnects the negation from the affirmation, then certainly he has come with a false statement and this necessitates disbelief. This is because whoever says, "None has the right to be worshipped in truth, none has the right to be worshipped in truth, none has the right to be worshipped in truth...", and he repeats this part alone, many times, then certainly he has uttered a

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<sup>1</sup> Like that which is found with the sect called the Tablīgh, which is considered a contemporary Ṣūfī circle.

statement that comprises of a negation of Allāh's right to be worshipped.

Based on this, when he comes after that with the phrase "except Allāh," disconnected from the phrase of negation (i.e. none has the right to be worshipped in truth), then his statement is falsehood and his creed is one of disbelief.

This is because whoever says "None truly deserves to be worshipped" four hundred times, and then he says, "Except Allāh" one hundred times, or more than that or less, then certainly he has disconnected the negation from the affirmation purposely. This necessitates the disbelief of the one who says this; and he definitely leaves the fold of Islām due to this.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

"So know, [O Muḥammad], that there is none truly worthy of worship except Allāh, and ask forgiveness for your sin." [Sūrah Muḥammad 47: 19]

It as if this person, when he disconnects and separates between the two, is saying, "I know that there is nothing worthy of worship," then he repeats this falsehood and disbelief many times. We seek refuge with Allāh from that.

And I say (i.e. Shaykh Aḥmad al-Najmī):



The Şūfis have entered horrendous corruption into the understanding of Islām – and refuge with Allāh is sought. They have caused destructive havoc to the understanding of Islām. To Allāh we belong and to Him we shall return.



### **Exercise Questions on the Chapter**

1. What are the two pillars of the testimony of faith?

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2. What are the seven conditions of the testimony of faith mentioned in the text of “Obligatory Matters that Every Muslim Should Know”? Be sure to mention what they negate as well.

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3. What is the eighth condition mentioned by Shaykh Aḥmad al-Najmī (رحمته الله) in the explanation?

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4. Why did Shaykh Aḥmad al-Najmī (رحمته الله) mention this eighth condition?

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5. What did Shaykh Aḥmad al-Najmī (رحمته الله) say about Ṣūfīs and their orders?

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## **Chapter: Proofs for These Conditions from the Book of Allāh (سُبْحَانَهُ وَتَعَالَى) and from the Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)**

### **Text**

- The proof for the condition of knowledge is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ﴾

“So know, [O Muḥammad], that there is none truly worthy of worship except Allāh, and ask forgiveness for your sin.” [Sūrah Muḥammad 47: 19]

And His statement,

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾ (٨٦)

“But only those who testify to the truth [can benefit], and they know.” [Sūrah al-Zukhruf 43: 86]

Meaning: Those who testify that “None truly has the right to be worshipped except Allāh” “and they know” in their hearts what their tongues pronounce.

And from the Sunnah there is an established Ḥadīth in the authentic collection of Muslim on the authority of

‘Uthmān (رَضِيَ اللَّهُ عَنْهُ), who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Whoever passes away, whilst knowing that none truly has the right to be worshipped except Allāh, will enter Paradise.”<sup>1</sup>

- The proof for certainty is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِ أُولَٰئِكَ هُمُ الصّٰدِقُونَ ﴾ [10]

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh. It is those who are the truthful.” [Sūrah al-Hujurāt 49:15]

Therefore, the condition that has been laid down to determine truthfulness in their faith in Allāh and His Messenger is that “they do not doubt,” meaning “they are not uncertain.” As for the one in doubt, then he is from the hypocrites.

And from the Sunnah there is an established Ḥadīth in the authentic collection of Muslim on the authority of

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<sup>1</sup> Collected by Muslim (#26).

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“[The statements] I testify that none truly has the right to be worshipped except Allāh and that I, [Muḥammad], am the Messenger of Allāh, no servant meets Allāh having said these two statements, without doubt in them, except that he will enter Paradise.”

And in another wording,

“No one who meets Allāh believing in them and without doubting them will be prevented from Paradise.”<sup>1</sup>

And also on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) in a long Ḥadīth,

“Whoever you meet behind this wall that testifies that none truly has the right to be worshipped except Allāh, whilst being certain about it in his heart, then give him the glad tidings of Paradise.”<sup>2</sup>

- The proof for sincerity is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

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<sup>1</sup> Collected by Muslim (#27).

<sup>2</sup> Collected by Muslim (#31) on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ).

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

“Unquestionably, for Allāh is the pure religion.”  
[Sūrah al-Zumar 39:3]

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth.” [Sūrah al-Bayyinah 98:5]

And from the Sunnah there is an established Ḥadīth in the authentic collection of al-Bukhārī on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) [said],

“The happiest person with my intercession is the one who says, sincerely from his heart or from his soul, ‘None truly has the right to be worshipped except Allāh.’<sup>1</sup>”

Also in the authentic collection of al-Bukhārī there is the Ḥadīth of ‘Itbān b. Mālīk (رَضِيَ اللَّهُ عَنْهُ) on the authority of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

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<sup>1</sup> Collected by al-Bukhārī (#99).

“Allāh has forbidden the fire from the person who says, seeking the face of Allāh, ‘None truly has the right to be worshipped except Allāh (سُبْحَانَهُ وَتَعَالَى).”<sup>1</sup>

And in the collection of al-Nasāʾī entitled “The [Actions] of the Day and The Night,” in the Ḥadīth of the two men that were Companions of the Messenger of Allāh, [they said], the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“No one says, sincerely from his heart, truthfully from his tongue, ‘None truly has the right to be worshipped except Allāh alone, having no partners, to Him belongs the dominion, to Him belongs all praise, and He is capable of doing anything,’ except that Allāh surely clefts open the sky for that statement and looks at the one who said it from the people on earth. And it is a right of the slave whom Allāh has looked at that He gives him what is asks for.”<sup>2</sup>

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<sup>1</sup> Collected by al-Bukhārī (#425) and Muslim (#263).

<sup>2</sup> Collected by al-Nasāʾī in “Actions of the Day and Night,” pg. 150. Al-Albānī authenticated it in the book “Actualizing the Statement of Sincerity,” p. 61.

- The proof for truthfulness is His statement (سُبْحَانَهُ وَتَعَالَى),

﴿الْعَمَّ ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۝﴾

“Alif, Lām, Mīm. Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.” [Sūrah al-Ankabūt 29: 1-3]

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝ ١٠ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝ ١١ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ۝﴾

“And of the people are some who say, ‘We believe in Allāh and the Last Day,’ but they are not believers. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is disease, so Allāh has increased their disease; and for them is a painful



punishment because they [habitually] used to lie.”  
[Sūrah al-Baqarah 2:8-10]

And from the Sunnah there is the established Ḥadīth in the two authentic collections on the authority of Mu‘ādh b. Jabal (رَضِيَ اللَّهُ عَنْهُ), [he said], the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“No one testifies, truthfully from his heart, that ‘None truly has the right to be worshipped except Allāh,’ except that Allāh makes him impermissible for the fire.”

- The proof for love is His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh.” [Sūrah al-Baqarah 2:165]

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ﴾

“O you who have believed, whoever of you should revert from his religion – Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic.” [Sūrah al-Mā'idah 5:54]

And from the Sunnah there is an established Ḥadīth on the authority of Anas (رَضِيَ اللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“There are three things that if they are found in a person, he has found the sweetness of faith: That Allāh and His Messenger are more beloved to him than anything else, that he loves a brother and he only loves him for the sake of Allāh, and that he hates to return to disbelief after Allāh saved him from it, just as he hates to be thrown in the fire.”

- The proof for submission is indicated in His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ. مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا

تُنصَرُونَ

“And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.” [Sūrah al-Zumar 39: 54]

And His statement,

﴿وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

“And who is better in religion than one who submits himself to Allāh while being a doer of good.” [Sūrah al-Nisā 4: 125]

And His statement,

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ﴾

“And whoever submits his face to Allāh while he is a doer of good – then he has grasped the most trustworthy handhold.” [Sūrah Luqmān 31: 22]

The “most trustworthy handhold” means: [the statement] “None truly has the right to be worshipped except Allāh.”

And His statement, (سُبْحَانَهُ وَتَعَالَىٰ)،

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (٦٥)

“But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [Sūrah al-Nisā 4: 65]

And from the Sunnah there is the statement of the Prophet (ﷺ), “None of you truly believes until his desires follow that with which I have come.”

This is complete submission and its epitome.

- The proof for acceptance is His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا  
ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَانِهِمْ مُّقْتَدُونَ ﴿٢٣﴾ ۖ قُلْ أُولُو حِجَّتِكُمْ  
بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءُكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾  
فَأَنْقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾﴾

“And similarly, We did not send before you any warner into a city except that its affluent said, ‘Indeed, we found our fathers upon a religion, and we are, in their footsteps, following.’

[Each warner] said, ‘Even if I brought you better guidance than that [religion] upon which you found

your fathers?’ They said, ‘Indeed we, in that with which you were sent, are disbelievers.’

So We took retribution from them; then see how was the end of the deniers.” [Sūrah al-Zukhruf (43): 23-25]

And from the Sunnah, there is what is established in the narration of Abū Mūsá (رَضِيَ اللَّهُ عَنْهُ) on the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“The example of guidance and knowledge with which Allāh has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance.”

Another portion of the earth was hard and held the rain water, and Allāh benefited the people with it, and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation.

Another portion of the earth was barren; indeed, it could neither hold the water nor bring forth vegetation.

This is the example of the person who comprehends Allāh’s religion and benefits from that which Allāh sent me with, so he learned and taught.

And [it is also] the example of a person who does not accept the guidance of Allāh that I was sent with.

## Explanation

The proof for [the condition of] knowledge is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

“So know, [O Muḥammad], that there is no deity truly worthy of worship except Allāh and ask forgiveness for your sin.” [Sūrah Muḥammad 47: 19]

Knowledge is a condition for pronouncing “None truly has the right to be worshipped except Allāh”. So whoever says, “none truly has the right to worshipped except Allāh” and he does not know its meaning, then it is possible that he falls into what contradicts this statement and he does not realize it. Indeed, he will not benefit from it unless he knows its meaning, what it establishes and what it negates.

And from the proofs for the condition of knowledge is His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفْعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ

يَعْلَمُونَ ﴿٨٦﴾﴾

“But only those who testify to the truth [can benefit], and they know.” [Sūrah al-Zukhruf 43: 86]

Meaning: Those who testify “None truly has the right to be worshipped except Allāh,” and they know its meaning with their hearts and the meaning of what they are saying with their tongues.

And from the Sunnah, there is an established Ḥadīth in the authentic collection of Muslim on the authority of “Uthmān (رَضِيَ اللَّهُ عَنْهُ). He said, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Whoever passes away, whilst knowing that none truly has the right to be worshipped except Allāh, will enter Paradise.”<sup>1</sup>

This means that he knows with certain knowledge that everything that is worshipped besides Allāh, then indeed it has been deified and worshipped in falsehood; and that Allāh is the One Who deserves to be worshipped in truth. It is obligatory to direct worship to Him alone, without any partners.

The proof for certainty is the His statement (سُبْحَانَهُ وَتَعَالَى),

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِ أُولَٰئِكَ هُمُ الصّٰدِقُونَ ﴿١٥﴾

“The believers are only the ones who have believed in Allāh and His Messenger and then doubt not but strive with their properties and their lives in the cause of Allāh.

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<sup>1</sup> Collected by Muslim (#26).

It is those who are the truthful.” [Sūrah al-Ḥujurāt 49:15]

They do not doubt this reality, and it is the testimony that “None has the right to be worshipped except Allāh”. And they strive with their wealth and with their selves in the path of Allāh. They are those who are truthful, those who validated their statement with actions.

So it is a condition for truthfulness of their faith in Allāh and His messenger that they do not doubt, and doubt is uncertainty and weakness of certainty.

Also in the Ḥadīth of al-Barā b. ‘Āzib (رَضِيَ اللَّهُ عَنْهُ), the Ḥadīth when the two angels, Munkar and Nakīr, will question those in the grave, there is his statement, “As for the uncertain,” the doubtful hypocrite, then at the time of being questioned he will say, “Huh, huh, I do not know. I heard the people saying something, so I said it.” And refuge is with Allāh.

O Allāh fill our hearts with faith and certainty, and bestow on us well-being that protects our hearts from deviance until we meet you.

And his statement, and from the Sunnah is the established Ḥadīth on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“I testify that none truly has the right to be worshipped except Allāh and that I, [Muḥammad], am the Messenger of Allāh. No servant meets Allāh having said



these two statements, without doubt in them, except that he will enter Paradise.<sup>1</sup>”

He said this at a time when he and the Companions were heading to the Battle of Tabūk and there rations had run out. So they sought permission from the Messenger of Allāh to slaughter some of their riding beasts, and he gave permission to some of them.

‘Umar (رَضِيَ اللَّهُ عَنْهُ) came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and said, “O Messenger of Allāh, if you give permission to them to slaughter their riding beasts, there will be less available for transportation. So let them gather what they have remaining from their rations, then supplicate to Allāh to bless them.”

Subsequently, this is what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) did. A person would come with his wheat and another would come with his dates until a good portion was gathered. Then he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) supplicated to Allāh and command them to come to him. So they filled up their containers, and there was even some left.

At this point, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“I testify that none truly has the right to be worshipped except Allāh and that I, [Muḥammad], am the Messenger of Allāh. No servant meets Allāh having said these two statements, without doubt in them, except that he will enter Paradise.”

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<sup>1</sup> Collected by Muslim (#48).

And in another wording,

“[No one who meets Allāh believing in them and without doubting them] will be prevented from Paradise.<sup>1</sup>”

Likewise, there is what has been reported in a lengthy Ḥadīth narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ), and in it He mentioned the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“Whoever you meet behind this wall that testifies that ‘none truly has the right to be worshipped except Allāh’, whilst being certain about it in his heart, then give him the glad tidings of Paradise.”<sup>2</sup>

This occurred when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) gave him his two sandals and he commanded him to give glad tidings to the people, so he gave them glad tidings.

Perhaps some of the students of knowledge think that this means that entrance into to Paradise will be immediate. The reality is that this is a promise of Paradise for those who die upon Tawḥīd [Islamic monotheism]. And this entrance could be without [receiving] punishment of after [receiving] punishment.

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<sup>1</sup> Collected by Muslim (#27).

<sup>2</sup> Collected by Muslim (#31) on the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ).

The one who practices Tawhīd [Islamic monotheism], dies while practicing monotheism and he meets Allāh having committed some sins, then he is under the will of Allāh. If He wills, He will pardon him and enter Him into Paradise without any punishment; and if He wills He will enter him into the Fire until he is purified and cleansed from his sins. Then after that, he will enter him into Paradise.

Thus, the news about him entering Paradise means that he could be from those who enter from the beginning of his affair, without any reckoning or punishment. It could also be news about the end of his affair, meaning that his final destination will be his entrance into Paradise, whether it is after a punishment or without. With this [understanding] all the evidences are combined.

The proof for sincerity is His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿أَلَا لِلَّهِ الدِّينُ الْخَالِصُ﴾

“Unquestionably, for Allāh is the pure religion.”  
[Sūrah al-Zumar 39:3]

And His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ﴾

“And they were not commanded except to worship Allāh, [being] sincere to Him in religion, inclining to truth.”[Sūrah al-Bayyinah 98:5]

And from the Sunnah, there is the established Ḥadīth of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) wherein the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“The happiest person with my intercession is the one who says sincerely from his heart – or he said, “From his soul” – ‘None truly has the right to be worshipped except Allāh.’”<sup>1</sup>

There is also the authentic Ḥadīth of ‘Itbān b. Mālik (رَضِيَ اللَّهُ عَنْهُ), [that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said],

“Allāh has forbidden the fire from the person who says, seeking the face of Allāh, ‘None truly has the right to be worshipped except Allāh (سُبْحَانَهُ وَتَعَالَى).’”<sup>2</sup>

And in the collection of al-Nasāʾī entitled “Actions of the Day and the Night,” in the Ḥadīth of the two men that were Companions of the Messenger of Allāh, where [they said] that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“No one says, sincerely from his heart, truthfully from his tongue, ‘None truly has the right to be worshipped except Allāh, alone, having no partners, to Him belongs the dominion, to Him belongs all praise, and He is

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<sup>1</sup> Collected by al-Bukhārī (#99).

<sup>2</sup> Collected by al-Bukhārī (#425) and Muslim (#263).

capable of doing anything,’ except that Allāh surely clefts open the sky for that statement and looks at the one who said it from the people on earth, and it is a right of the slave whom Allāh has looked at that He gives him what he asks for.”<sup>1</sup>

I say [Shaykh Ahmad al-Najmī]:

Sincerity linguistically comes from the word purity and clarity.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تُمْسِكُمْ بِمَا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ﴾  
(١٦)

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies – between excretion and blood – pure milk, palatable to drinkers.” [Sūrah al-Naḥl (16): 66]

His (سُبْحَانَهُ وَتَعَالَى) statement “pure milk” means that it is purified, cleansed and freed from the things it was once mixed with. Likewise sincerity is purity and clearness.

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<sup>1</sup> Collected by al-Nasāī in “Actions of the Day and Night,” p. 150. Al-Albānī authenticated it in the checking of “The Statement of Sincerity,” p. 61.

Therefore, he says this statement sincerely for Allāh. He does not want anything from the affairs of the passing worldly life. Rather, he desires to practice his religion for Allāh, the Lord of all the creation, by fulfilling His right upon His servants that He made incumbent upon them, and this is that they worship Him alone, with no partners.

So this is what is meant by sincerity. O Allāh, make us from those who do actions sincerely for you, and make us from those who are followers of the methodology of your Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

The proof for truthfulness is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿الْم ۝ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَذِبِينَ ۝﴾

“Alif, Lām, Mīm. Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.” [Sūrah al-‘Ankabūt 29: 1-3]

Likewise, His statement concerning the hypocrites,

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ  
 اللّٰهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ  
 فَزَادَهُمُ اللّٰهُ مَرَضًا وَلَهُمْ عَذَابٌ اَلِيمٌۢ بِمَا كَانُوْا يَكْذِبُوْنَ ﴿١٠﴾﴾

“And of the people are some who say, ‘We believe in Allāh and the Last Day,’ but they are not believers. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not. In their hearts is disease, so Allāh has increased their disease, and for them is a painful punishment because they [habitually] used to lie.” [Sūrah al-Baqarah 2:8-10]

What is meant by “disease” is hypocrisy and doubts, and this is uncertainty about the correctness of what the believing servants of Allāh believe and testify: “None truly has the right to worshipped except Allāh, and Muḥammad is the Messenger of Allāh.”

In the authentic Ḥadīth collections of al-Bukhārī and Muslim, on the authority of Anas b. Mālīk (رَضِيَ اللّٰهُ عَنْهُ) who said, “It has been mentioned to me that the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) said to Mu‘ādh b. Jabal (رَضِيَ اللّٰهُ عَنْهُ),

“No one testifies truthfully from his heart that ‘None truly has the right to be worshipped except that Allāh and that Muḥammad is His slave and Messenger,’ except that Allāh makes him impermissible for the fire.”<sup>1</sup>

<sup>1</sup> Collected by al-Bukhārī (#128) and Muslim (#32).

So truthfulness is the agreement of the exterior with the interior, that the heart agrees with the tongue when pronouncing [the testimony of faith], and that he is not lying nor claiming something that is not present inwardly, like the hypocrites who say it (i.e. the testimony of faith) with their tongues, while their hearts reject what is stated by their tongues.

These people, Allāh declared them liars, so He (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ﴾

“They say with their tongues what is not within their hearts.” [Sūrah al-Faṭḥ (48): 11]

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾

﴿وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ﴾

“When the hypocrites come to you, [O Muḥammad], they say, ‘We testify that you are the Messenger of Allāh.’ Allāh knows that you are His Messenger, and Allāh testifies that the hypocrites are liars.” [Sūrah al-Munāfiqūn (63): 1]

Therefore, he who truthfully testifies with this testimony, while his heart is in agreement with his tongue, believing that this testimony is incumbent, acting by it and without



opposing it, then that is the believer that Allāh has made impermissible for the fire.

As for the person who says with his tongue that which is different from what is in his heart, and he bears witness to what he does not believe, then his testimony of faith does not benefit him. We seek refuge with Allāh from the nullification of one's actions, and from being a person who says what he does not believe.

The proof for love is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh. But those who believe are stronger in love for Allāh.” [Sūrah al-Baqarah 2: 165]

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ؕ﴾

“O you who have believed, whoever of you should revert from his religion – Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic.” [Sūrah al-Mā'idah 5: 54]

And the proof from the Sunnah is what has been established on the authority of Anas (رَضِيَ اللَّهُ عَنْهُ), who said that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“There are three things that if they are found in a person, he has found the sweetness of faith: That Allāh and His Messenger are more beloved to him than anything else, that he loves a brother, and he only loves him for the sake of Allāh, and that he hates to return to disbelief after Allāh saved him from it, just as he hates to be thrown in the fire.”<sup>1</sup>

The believer's love for Allāh is that he gives precedence to the obedience of Allāh over the obedience of other than him. It is diligence in attaining His pleasure by carrying out His commands, staying away from His prohibitions, believing in what He informed of and stopping at His boundaries. It is that you love what He loves, that you detest what He detests, out of humility to Him and submitting to His Majesty, desiring what He possesses from good and frightened from what He possesses from punishment.

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<sup>1</sup> Collected by al-Bukhārī (16) and Muslim (43).

As it relates to Allāh's love for the believers, then it is an established attribute of His (سُبْحَانَهُ وَتَعَالَى) that is befitting to His Majesty. Thus, it is obligatory for a Muslim to describe Allāh with what He has described Himself with from the beautiful names and the lofty attributes. So we believe that He loves the believers and detests the disbelievers, and we believe that He rewards whoever obeys Him, and that He punishes whoever disobeys Him.

It is not permissible for us to distort the meaning of this attribute, which is the attribute of love. Rather, it is incumbent upon us to believe in it and to accept it just as it came to us.

We believe that the attributes of Allāh are befitting to His Majesty and they are not equated to the attributes of the creation. Even if the names [of these attributes] agree with the attributes of the creation [in name], the reality of them is different.

The proof for submission is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ. مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا

تُنصَرُونَ

“And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.” [Sūrah al-Baqarah 2:165]

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ﴾

“And who is better in religion than one who submits himself to Allāh while being a doer of good.”[Sūrah al-Nisā 4: 125]

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَى﴾

“And whoever submits himself to Allāh while he is a doer of good – then he has grasped the most trustworthy handhold.” [Sūrah Luqmān 31: 22]

“The most trustworthy handhold” is referring to “none truly has the right to be worshipped except Allāh.”

And His statement (سُبْحَانَهُ وَتَعَالَى),

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا  
يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾

“But no, by your Lord, they will not [truly] believe until they make you, [O Muḥammad], judge

concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.” [Sūrah al-Nisā 4: 65]

And the statement of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“None of you truly believes until his desires follow that with which I have come.”<sup>1</sup>

The meaning of this Ḥadīth is correct and in agreement with the foundations of the religion. Complete submission and its upmost level is when the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and what he came with is more beloved to the Muslim servant than himself, his parents, his children and all of the people.

The meaning of submission is that you are submissive to the commands of your Lord, that you follow them and that you are driven to them by your belief in Allāh and your following of what he has legislated. This is because you know that Allāh does not command you with a thing except that there is good in it, and you know that He does not prohibit you from a thing except that there is evil in it.

That which proves submission [is a condition of the testimony of faith] from the Qur’ān is the statement of Allāh,

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<sup>1</sup> Collected by Ibn Abū ‘Āṣim in “Al-Sunnah,” (1/46). It was declared weak by al-Albānī (رَحِمَهُ اللَّهُ) in “Dhilāl al-Jannah,” (15) in a Ḥadīth narrated by ‘Abdullah b. ‘Amr (رَضِيَ اللَّهُ عَنْهُ).

“And return [in repentance] to your Lord.”

Al-Inābah [returning] means repentance and returning to Allāh.

And His (سُبْحَانَهُ وَتَعَالَى) statement in the second verse,

“And who is better in religion than one who submits himself to Allāh while being a doer of good.”

The fact that you have submitted your face to Allāh, means that you have submitted to your Lord by carrying out His commands and staying away from His prohibitions.

The point related to this topic in the verse is His statement (سُبْحَانَهُ وَتَعَالَى), “One who submits himself to Allāh while being a doer of good.”

And in the third verse, the point related to this topic is His statement (سُبْحَانَهُ وَتَعَالَى),

“And whoever submits his face to Allāh while he is a doer of good – then he has grasped the most trustworthy handhold.”

And in the fourth verse, the point related to this topic is His statement (سُبْحَانَهُ وَتَعَالَى),

“Then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”

And the point related to this topic in the Ḥadīth is his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“None of you truly believes, meaning: one does not have true belief and one’s faith is not complete, until his desires follow that with which I have come.”

The proof for acceptance is His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا  
ءَابَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ ءَانْدِهِمْ مُّقْتَدُونَ ﴿٢٣﴾﴾ قُلْ أُولَٰئِكَ حِشْتُكُمْ  
بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءُكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٢٤﴾﴾  
فَانْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٢٥﴾﴾

“And similarly, We did not send before you any warner into a city except that its affluent said, ‘Indeed, we found our fathers upon a religion, and we are, in their footsteps, following.’

[Each warner] said, ‘Even if I brought you better guidance than that [religion] upon which you found your fathers?’ They said, ‘Indeed we, in that with which you were sent, are disbelievers.’

So We took retribution from them; then see how was the end of the deniers.” [Sūrah al-Zukhruf (43) 23-25]

And His saying (سُبْحَانَهُ وَتَعَالَى),

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ (٣٥) وَيَقُولُونَ إِنَّا لَا نَزَرُكُوا

ءَالِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾

“Indeed they, when it was said to them, ‘There is nothing worthy of worship except Allāh,’ were arrogant. And were saying, ‘Are we to leave our gods for a mad poet?’” [Surah al-Şāffāt (37): 35-36]

These verses prove that whoever leaves off acceptance, then he will be punished. This is due to His statement,

“So We took retribution from them; then see how the end of the deniers was.”

And due to His statement,

“Indeed they, when it was said to them, ‘There is nothing worthy of worship except Allāh,’ were arrogant.”

The proof in this verse for acceptance is only from the angle that whoever leaves it off will be punished.

Nothing saves the servant from punishment except his acceptance of this statement, the tremendous statement of al-Tawḥīd: “Nothing truly has the right to be worshipped except Allāh.”



In the Ḥadīth of Abū Mūsá (رَضِيَ اللَّهُ عَنْهُ) there is proof that there is much good that comes from acceptance. This is in the statement of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“Some (i.e. of the earth) of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance.”

His statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): “Absorbed rain water” is proof that accepting revelation brings forth righteous actions.

His statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“Another portion of the earth was hard and held the rain water, and Allāh benefited the people with it, and they utilized it for drinking, making their animals drink from it, and for irrigation of the land for cultivation.”

This is the example of a person who has knowledge, but he does not benefit from it; rather, others who take knowledge from him benefit.

The third category is found in his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“Another portion of the earth was barren; indeed, it could neither hold the water nor bring forth vegetation.”

The main point is that these conditions must accompany the statement “None truly has the right to be worshipped except Allāh” otherwise the one who says it will not benefit from it.

He only benefits from it when he knows its meanings and acts according to what it necessitates.

As for the person who does not know its meaning, or he knows its meaning, but he does not act by what it necessitates, then the statement “none truly has the right to be worshipped except Allāh” does not benefit him. We seek refuge with Allāh from that.

For this reason, the Prophet (ﷺ) said,

“That is the example of the person who comprehends Allāh’s religion and benefits from that which Allāh sent me with, so he learned and taught. And the [other is an] example of a person who does not accept the guidance of Allāh that I was sent with.”<sup>1</sup>

### Benefit:

Indeed, some of them have gathered its seven conditions and added an eighth, which is disbelief in the Ṭāghūt<sup>2</sup>; and they have made it into two lines of poetry:

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<sup>1</sup> Collected by al-Bukhārī (#79) and Muslim (#2286) in a Ḥadīth narrated by Abū Mūsā al-Ash‘arī (رَضِيَ اللَّهُ عَنْهُ).

<sup>2</sup> This condition is taken from His statement (سُبْحَانَهُ وَتَعَالَى),

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾

علم يقين وإخلاص وصدقك مع      محبة وانقياد والقبول لها  
وزيد ثامنها الكفران منك بما      سوى الإله من الأشياء قد أُلها

Knowledge, certainty, sincerity and your truthfulness along with love, submission and acceptance of this.

An eighth was added, which is your disbelief in everything other than Allāh from the things that are worshipped.



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“So whoever disbelieves in Ṭāghūt and believes in Allāh has grasped the most trustworthy handhold.” [Sūrah al-Baqarah (2): 165]

A discussion has already preceded when talking about the foundation of the religion. Its foundation is two affairs: Belief in Allāh and disbelief in Ṭāghūt. And due to its importance and its dangerous nature, the topic of disbelief in Ṭāghūt will be discussed with additional detail at the end of the treatise.

### **Exercise Questions on the Chapter**

1. What is a proof for the condition of knowledge?

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2. What is a proof for the condition of certainty?

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3. What is a proof for sincerity?

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4. What is a proof for truthfulness?

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5. What is a proof for love?

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6. What is a proof for submission?

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7. What is a proof for acceptance?

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8. What is a proof for disbelief in Ṭāghūt?

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9. Discuss the Ḥadīth of rainfall onto different lands and the different categories of people it refers to.

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10. Discuss what it means for a believer to love Allāh.

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## Chapter: The Nullifiers of Islām

### Text:

Know that the nullifiers of Islām are ten:

**The First:** Shirk [Associating partners with Allāh] (سُبْحَانَهُ وَتَعَالَى) in Acts of Worship.

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.” [Sūrah al-Nisā (4): 48]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

﴿لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” [Sūrah al-Mā'idah (5): 72]

And from the forms of Shirk [associating partners] with Allāh in worship is slaughtering for other than Allāh

(سُبْحَانَهُ وَتَعَالَى), such as a person who slaughters for a jinn or a grave.

**The Second:** Whoever places between him and Allāh intermediaries to whom he supplicates, asks for intercession and relies on them. This is disbelief by way of scholarly consensus.

**The Third:** Whoever does not declare polytheists to be disbelievers, has doubt about their disbelief or deems their way to be correct.

**The Fourth:** Whoever believes that guidance other than the guidance of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is more complete than his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) guidance, or he believes that rulings other than his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rulings are better, such as the person who favors the rulings of al-Ṭawāghīt over his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rulings; then this person is a disbeliever.

**The Fifth:** Whoever detests something that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with, even if he performs it, has disbelieved.

**The Sixth:** Whoever mocks something that the Messenger (ﷺ) came with, its rewards or its punishments.

The proof is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِإِلَهِ  
وَأَيِّنِّهِ. وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ  
إِيمَانِكُمْ﴾

“And if you ask them, they will surely say, ‘We were only conversing and playing.’ Say, ‘Is it Allāh and His verses and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after your belief.” [Sūrah al-Tawbah (9): 65-66]

**The Seventh:** Magic, and from it is that which causes attraction and that which causes detest. Whoever does magic or is pleased with it, then he has disbelieved. The proof is the statement of Allāh,

﴿وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ﴾

“But they do not harm anyone through it except by the permission of Allāh. And they [i.e., people] learn what



harms them and does not benefit them.” [Sūrah al-Baqarah (2): 102]

**The Eighth:** Aiding the polytheist and helping them against the Muslims.

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ (٥١)

“And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.” [Sūrah al-Mā'idah (5): 51]

**The Ninth:** Whoever believes that some people do not have to adhere to the laws of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); Just as Khidr did not have to follow the laws of Mūsá (عَلَيْهِ السَّلَام), then he is a disbeliever.

**The Tenth:** Turning away from the Religion of Allāh, not learning it or acting by it.

The proof is the statement of Allāh,

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذَكَرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ﴾ (٢٢)

“And who is more unjust than one who is reminded of the verses of his Lord, then he turns away from them?

Indeed, We, from the criminals, will take retribution.”  
[Sūrah al-Sajdah (32): 22]

There is no difference between the one who does these things jokingly, seriously, or out of fear except for the one who is compelled. All of these nullifiers are the most dangerous and occur the most. It is befitting for a Muslim to beware of them and fear for himself concerning them. We seek refuge with Allāh from that which causes His anger and the pain of His punishment.

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### **Explanation:**

Shaykh Muḥammad b. ‘Abdul Wahhāb (رحمه الله) said, “Know that the nullifiers of Islām are ten nullifiers:”<sup>1</sup>

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<sup>1</sup> The enumeration of the nullifiers here is not a restriction. The number of nullifiers of Islām that the author mentioned here is ten. [However], the nullifiers are more than that. In the chapters of apostasy and the apostate, the scholars have mentioned many types of apostasy by which a Muslim could apostate from his religion.

The author has mentioned the most dangerous, the greatest and those that occur the most. There is also scholarly consensus on the ten he has mentioned. We ask Allāh to make us and you firm in the religion.

## **The First: Associating Partners with Allāh in Worship**

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

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What was just stated is just as the Shaykh said after he mentioned these nullifiers, “And all of them – meaning these ten nullifiers –are distinct from the rest. This is because they are the most dangerous and occur the most. Thus, it is befitting for a Muslim to beware of them and fear for himself concerning them. We seek refuge with Allāh from that which causes His anger and the pain of His punishment.”

Apostasy occurs by committing a nullifier of Islām, and the nullifiers of Islām are many. They return to four categories, and they are:

1. Apostasy by way of statement
2. Apostasy by way of action
3. Apostasy by way of belief
4. Apostasy by way of doubt in what has preceded.

For further benefit see “Kitāb al-Tawhīd” by al-Fawzān, p. 26.

“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.” [Sūrah al-Nisā (4): 48]

And He (سُبْحَانَهُ وَتَعَالَى) said:

﴿إِنَّهُ، مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” [Sūrah al-Mā'idah (5): 72]

And from the acts of joining partners with Allāh in worship is slaughtering for other than Allāh (سُبْحَانَهُ وَتَعَالَى), such as a person who slaughters for a jinn or a grave.

I say [Shaykh Aḥmad al-Najmī]:

Indeed, one of the beneficial books and writings of Shaykh Muḥammad b. ‘Abdul-Wahhāb (رَحِمَهُ اللَّهُ) is “The Ten Nullifiers of Islām.”

Surely, from the things that the Muslim should do and which it is imperative for him to do is learn these nullifiers, so he does not fall into any of them while he does not realize.

The first and most dangerous of these nullifiers is associating partners with Allāh (سُبْحَانَهُ وَتَعَالَى), and the proofs for this are abundant. Here are some of them:

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.” [Sūrah al-Nisā (4): 48]

Another proof is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى) informing us about ‘Isā (عَلَيْهِ السَّلَام) that he said:

﴿يَنْبَغِي إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ، مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“O Children of Israel, worship Allāh, my Lord and your Lord.” Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. [Sūrah al-Mā'idah (5): 72]

Another proof is His statement (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ (١١٣)

“And whoever invokes besides Allāh another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed.” [Sūrah al-Mu’minūn (23): 117]

And there are other verses that prove that righteous actions coupled with polytheism are not accepted, and that Allāh does not forgive evil deeds while polytheism is present, even if it was one of the closest people to Allāh who possessed tremendous status and the highest station with Him.

Verily, Allāh (سُبْحَانَهُ وَتَعَالَى) said to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ (٦٥)

“And it was already revealed to you and to those before you that if you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers.” [Sūrah al-Zumar (39): 65]

And He (سُبْحَانَهُ وَتَعَالَى) said to the Prophets (عَلَيْهِمُ السَّلَامُ),

﴿ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۖ مَن يَشَاءُ ۖ مِنْ عِبَادِهِ ۚ وَلَوْ أَشْرَكُوا لَحِطَّ عَنْهُمْ

مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾

“That is the guidance of Allāh by which He guides whomever He wills of His servants. But if they had associated others with Allāh, then worthless for them would be whatever they were doing.” [Sūrah al-An‘ām (6): 88]

On the authority of Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“Allah, the Blessed and Most High said, ‘I am free from having any partners. Whoever does an action and associates a partner with Me, I have abandoned him and his act of Shirk.’”<sup>1</sup>

All of these evidences prove that whoever associates partners with Allāh – committing major polytheism – calling on others besides Allāh, or along with Him, to bring about benefit or to remove harm, believing they have the ability to do this, then they have left Islām.

An example of this is slaughtering for other than Allāh (سُبْحَانَهُ وَتَعَالَى), because Allāh (سُبْحَانَهُ وَتَعَالَى) said to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

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<sup>1</sup> Collected by Muslim (#2985).

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ ۚ  
وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغْنَى اللَّهُ أَمْرِي رَبِّي وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا  
تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ  
فَيُنَبِّئُكُم بِمَا كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ  
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ سَرِيعُ  
الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ ﴿١٦٥﴾

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds.

No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.’

Say, ‘Is it other than Allāh I should desire as a lord while He is the Lord of all things? And every soul earns not [blame] except against itself, and no bearer of burdens will bear the burden of another. Then to your Lord is your return, and He will inform you concerning that over which you used to differ.’

And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.” [Sūrah al-An‘ām (6): 162-165]



Whoever calls on the dead, seeks deliverance from them, slaughters for them, or vows for them has committed major polytheism, and the result of this is disbelief in the oneness of Allāh, a disbelief that causes him to exit the religion.

[The same applies] to the one who slaughters for the jinn or slaughters carrying out the request of a magician, soothsayer or someone who takes the same ruling as them. The same applies to one who slaughters in order to draw close to a grave or the one in the grave.

### **The Second:**

Whoever places between him and Allāh intermediaries to whom he supplicates, asks for intercession and relies on them has disbelieved, according to a scholarly consensus.

I say [Shaykh Aḥmad al-Najmī]:

The proof for this nullifier is the same for the first. This is considered a type of Shirk [polytheism]. The polytheists whom the Messenger of Allāh was sent to used to believe in the oneness of Allāh's Lordship. They believed that no one shared with Him in creating the creation, providing for them, giving them life, nor causing death.

However, they used to have objects of worship that they thought were intermediaries between them and Allāh. They would seek intercession from them, meaning to bring them closer to Allāh.

For this reason, there are many verses in the Qur'ān that oblige the polytheists to recognize that what they are doing is a huge mistake and disbelief in the ability of Allāh (سُبْحَانَهُ وَتَعَالَى), His Knowledge and His Rule.

[How could they worship other than Allah] when they used to believe that Allāh is The Creator and that the false deities they call on have not created anything nor have the ability to benefit or harm themselves or anyone else?

From the verses in the Qur'ān [which is a proof for this] is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى) after He mentioned some of His perfect attributes in Sūrah al-Fāṭir,

﴿يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنَّ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكَكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ ﴿١٤﴾﴾ ﴿يَتَأَيَّأُ النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾﴾ إِنَّ يَشَاءُ يَذْهَبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٧﴾﴾

“He causes the night to enter the day, and He causes the day to enter the night and has subjected the sun and the moon – each running [its course] for a specified term. That is Allāh, your Lord; to Him

belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed.

If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [One] Acquainted [with all matters].

O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy.

If He wills, He can do away with you and bring forth a new creation. And that is for Allāh not difficult.” [Sūrah al-Fāṭir (35): 13-17]

And He (سُبْحَانَهُ وَتَعَالَى) said in Sūrah al-Furqān,

﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ  
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾ (٢٥)

“But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.” [Sūrah al-Furqān (25): 3]

And He (سُبْحَانَهُ وَتَعَالَى) said in Sūrah Saba,

﴿ قُلْ اَدْعُوا الَّذِيْنَ زَعَمْتُمْ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ  
فِى السَّمٰوٰتِ وَلَا فِى الْاَرْضِ وَمَا لَهُمْ فِيْهِمَا مِنْ شَرِكٍ وَمَا لَهُ مِنْهُمْ  
ظٰهِرٌ ۝۲۲ ﴾

“Say, [O Muḥammad], ‘Invoke those you claim [as deities] besides Allāh.’ They do not possess an atom's weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.” [Sūrah Saba (34): 22]

And there are other verses similar to this.

Rather Allāh (سُبْحَانَهُ وَتَعَالَى) informed in Sūrah al-Zumar,

﴿ مَا نَعْبُدُهُمْ اِلَّا لِيُقَرِّبُوْنَا اِلَى اللّٰهِ زُلْفٰىۚ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِى مَا هُمْ  
فِيْهِ يَخْتَلِفُوْنَۚ اِنَّ اللّٰهَ لَا يَهْدِى مَنْ هُوَ كَاذِبٌ كَفَّارٌ ۝۳ ﴾

“‘We only worship them that they may bring us nearer to Allāh in position.’ Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and [confirmed] disbeliever.” [Sūrah al-Zumar (39): 3]

The verses on this topic are many.

The important point is that those who seek intermediaries with Allāh, seeking intercession from them, calling on other than Allāh and relying on them, they are considered disbelievers because of that, just as it states at the end of the verse in Sūrah al-Zumar.

### **The Third:**

Whoever does not declare the polytheists to be disbelievers, has doubt about their disbelief or deems their way to be correct.

I say [Shaykh Aḥmad al-Najmī]:

Allāh has called the polytheist disbelievers in more than one verse. One of these verses is His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا  
أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ﴾

“Indeed, they who disbelieved among the People of the Scripture and the polytheists will be in the fire of Hell, abiding eternally therein. Those are the worst of creatures.” [Sūrah al-Bayyinah (98):6]

In this verse Allāh mentioned the people of the book and the polytheists together, and He clarified that they are disbelievers and that their abode is the Fire.

He (سُبْحَانَهُ وَتَعَالَى) said about the polytheists specifically in the following verse,

﴿ زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْثَوْا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّيْنَ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ  
 اللَّهِ يَسِيرٌ ﴿٧﴾ ﴾

“Those who disbelieve have claimed that they will never be resurrected. Say, ‘Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allāh, is easy.’” [Sūrah al-Taghābun (64): 7]

And He (سُبْحَانَهُ وَتَعَالَى) said about the Jews,

﴿ فَيُظَاهِرُ مِنْ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَبِئَتْ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ  
 سَبِيلِ اللَّهِ كَثِيرًا ﴿١١٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ  
 بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١١١﴾ ﴾

“For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allāh many [people], and [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.” [Sūrah al-Nisā (4): 160-161]

And He (سُبْحَانَهُ وَتَعَالَى) said about the Christians,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ﴾

“They have certainly disbelieved who say that Allāh is Christ, the son of Mary.” [Sūrah al-Mā'idah (5): 17]

And there are other verses on the topic.

So whoever does not declare them to be disbelievers, then he has disbelieved in what Allāh informed [us] about them: that they are disbelievers. For this reason he is considered a disbeliever.

#### **The Fourth:**

Whoever believes that guidance other than the guidance of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is more complete than his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) guidance or he believes that rulings other than his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rulings are better, like the person who favors the rulings of al-Ṭawāghīt over his (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rulings, then this person is a disbeliever.

One of the things that believing in the Message of Muḥammad necessitates is to believe that his guidance is the most complete guidance and that his rulings are the most complete rulings.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾ (٥٠)

“But who is better than Allāh in judgment for a people who are certain [in faith].” [Sūrah al-Mā'idah (5): 50]

This question is a questioning of rebuke, meaning there is no one whose rulings are better than Allāh's.

The Prophet (ﷺ) said in the beginning of his sermons,

“And the best guidance is the guidance of Muḥammad (ﷺ).”<sup>1</sup>

Therefore, since the best guidance is the guidance of Muhammad (ﷺ), then the one who does not believe that; rather, he believes that there is guidance better than his or that the rulings of others are better than his rulings, then at that point that person has disbelieved in what the Messenger (ﷺ) brought.

Thus, those who favor the ruling of al-Ṭawāghīt over his rulings are considered disbelievers because of that.

The following people are included in this fourth category:

Those who believe that man-made laws and systems, which the people devise, are better than Islamic law; those who believe that the Islamic system of rule is not suitable for

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<sup>1</sup> Collected by Muslim (#868).



application in the 20<sup>th</sup> (or the 21<sup>st</sup>) century); those who believe that Islamic law is a cause for regression of the Muslims, and those who believe that the practice of Islamic law is restricted to that which is between a person and his Lord and it does not enter into other affairs of life.

The following people also enter into this fourth category:

Whoever believes that cutting of the hand or stoning the adulterer is not suitable for contemporary times.<sup>1</sup> Similarly, whoever believes that it is permissible to rule by other than Islamic law in civil affairs, punishments or other than that, even if he does not view that it is better than Islamic law.

This is because by doing that he has made permissible that which Allāh has made impermissible from the affairs that are known about the religion by necessity, such as fornication, interest and ruling by other than Islamic law. Therefore, he is a disbeliever according to consensus of the Muslims.

### **The Fifth:**

Whoever detests something that the Messenger of Allāh (ﷺ) came with, even if he performs it, has disbelieved.

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<sup>1</sup> [PN] It is not permissible for anyone to establish any of the prescribed punishments except for the Muslim ruler or one who is appointed by him. Cases are heard in the Islamic courts in the Muslim lands. Vigilantism is not allowed in Islam, as it results in chaos and turmoil. Refer to '*Fatāwā al-Lajnah al-Dā'imah* (22/5-10)'

This is due to the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْطَبُوا أَعْمَالَهُمْ﴾

“That is because they disliked what Allāh revealed, so He rendered worthless their deeds.” [Sūrah Muḥammad (47): 9]

Therefore, dislike of what the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) brought from rulings and legislation is considered disbelief. This is because it is obligatory for us to love him and everything that he brought.

It is also obligatory for us to believe in everything that he brought: if it is a ruling, we believe that it is the best ruling; if it is character, we believe that it is the best character; if it is worship, we believe that it is the best worship. Detesting what the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with or detesting any part of what he came with is a proof of hypocrisy.

Whoever finds in himself this trait and characteristic, then it is upon him to work to change it. He must supplicate to Allāh (سُبْحَانَهُ وَتَعَالَى) to remove it from him, to change his dislike to love, to change his depreciation to grandeur and to change his detest to desire.

### **The Sixth:**

Whoever mocks something that the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came with, its reward or its punishment has disbelieved.

The proof is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ قُلْ أَبِاللَّهِ  
وَأَيِّنِّهِ وَرَسُولِهِ كُنتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْنِدُوا فَاذْكُفِّرْتُمْ بَعْدَ  
إِيْمَانِكُمْ

“And if you ask them, they will surely say, ‘We were only conversing and playing.’ Say, ‘Is it Allāh and His verses and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after your belief.” [Sūrah al-Tawbah (9): 65-66]

Therefore, mocking the religion of the Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), its rewards or its punishments is disbelief. Whoever mocks the beard or anything from the rulings of the religion, then he is considered to have disbelieved and exited from Islām.

There has come in a Ḥadīth that some of the hypocrites, while they were travelling to Tābūk said,

“We have not seen the like of these reciters of ours. No one is greedier than them, no one lies more than them and no one is more afraid than them at the time of battle.”

They meant the reciters from amongst the Companions (رَضِيَ اللّٰهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ).

So Allāh (سُبْحَانَهُ وَتَعَالَى) revealed the verses,

﴿قُلْ أَيْدِي اللَّهِ وَأَيْدِيهِ. وَرَسُولُهُ. كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْنَدِرُوا  
فَدَكَّرْتُمْ بَعْدَ إِيمَانِكُمْ﴾

“Say, ‘Is it Allāh and His verses and His Messenger that you were mocking?’ Make no excuse; you have disbelieved after your belief.”

And we hear from people in contemporary times statements such as this or worse, and they show no concern. We ask Allāh for pardon and well-being.

The Seventh: Magic, and from it is that which causes attraction<sup>1</sup> and that which causes detest<sup>2</sup>. Whoever does magic or is pleased with it, then he has disbelieved. The proof is the statement of Allāh,

﴿وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

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<sup>1</sup> Attraction: It is magical work to cause a person to desire that which he does not desire, by way of satanic methods.

<sup>2</sup> Detest: It is magical work to cause a person to dislike that which he desires, such as changing a man from loving his wife to disliking her.

“But they [i.e., the two angels] do not teach anyone unless they say, “We are a trial, so do not disbelieve [by practicing magic].”

To the end of the verse.

Indeed, Allāh (سُبْحَانَهُ وَتَعَالَى) made it known that learning magic is disbelief. That necessitates that practicing it is disbelief.

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۚ وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ وَلَئِنَّكَ مَا شَكَرُوا بِهِ ۚ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾ (١٠٢)

“And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, “We are a trial, so do not disbelieve [by practicing

magic].”And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by the permission of Allāh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Isrā’īl] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.” [Sūrah al-Baqarah (2): 102]

The clear wording of this verse explicitly proves that learning magic is disbelief and that performing it is disbelief. This is due to His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ  
السِّحْرَ﴾

“It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic.” [Sūrah al-Baqarah (2): 102]

This proves that teaching people magic is considered disbelief.

He (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ﴾

“And that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, ‘We are a trial, so do not disbelieve [by practicing magic].’”  
[Sūrah al-Baqarah (2): 102]

This proves that learning magic is disbelief.

At the end of the verse the Most Majestic in speech (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَيَعْلَمُونَ مَا يَصْرِفُهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَكَرُوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ﴾

“But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.”

Meaning that there is no share for them in the Hereafter. Rather, they are from the people of the fire, and from those whom deserve punishment.

This verse is explicit in proving the disbelief of whoever teaches magic or performs it. The ruling is the same whether it is magic that causes attraction, detestation or other than that.

The majority of scholars view that magic is disbelief, except al-Shāfi'ī (رَحِمَهُ اللهُ). It has been narrated that he has a distinct elaboration [on this matter]. He said: “Say to the magician: ‘Describe for us your magic.’ ”

I say [Shaykh Aḥmad al-Najmī]:

The position of excommunication (Takfir) of the magician without offering a detailed explanation is the truth. This is due to what was mentioned in the verse and what has been narrated concerning Ḥaṣṣah Bint ‘Umar (رَضِيَ اللهُ عَنْهَا) who had a female servant who placed magic on her, so she commanded that she be put to death. And she did not ask her to give a detailed explanation of her magic.<sup>1</sup>

There is also the Ḥadīth of Bajālah b. ‘Abdah al-Tamīmī<sup>2</sup> (رَحِمَهُ اللهُ). He said, “‘Umar b. al-Khaṭṭāb (رَضِيَ اللهُ عَنْهُ) wrote, ‘Put every male and female magician to death.’ ”

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<sup>1</sup> Collected by Mālik in al-Muwatṭa (#1624) with the phrase “It has reached me.” ‘Abdur-Razzāq connected its chain in “al-Muṣanaf” (10/180).

<sup>2</sup> Bajālah b. ‘Abdah al-Tamīmī al-Anbarī al-Baṣrī was a noble student of the Companions (رَحِمَهُ اللهُ).



Bajālah (رَحِمَهُ اللَّهُ) said, “So we put three magicians to death.” And the narrations coupled with the verse that preceded prove that no one is capable of performing magic except a disbeliever.

From these narrations is the narration reported by Ibn Kathīr (رَحِمَهُ اللَّهُ) in his “Explanation of the Qur’ān” on the authority of ‘Ā’ishah (رَضِيَ اللَّهُ عَنْهَا) that she said,

“A woman from the people of Al-Jandel came asking for the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) shortly after his death to ask about a matter related to magic that she had fallen into but she did not practice it.”

‘Ā’ishah said to ‘Urwah,

“I saw her cry when she did not find Allāh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to cure her. I felt pity for her when she said,

‘I am afraid I could be doomed. I had a husband who left me, and I complained about this to an old woman who came by.

The old woman said, ‘If you do what I tell you, I will make him come back to you.’ At night she brought two black dogs and each one of us rode a dog. Nothing happened until we reached Bābal, where there were two men hanging by their legs.

The men asked us, ‘Why are you here?’ I answered, ‘To learn magic.’ The men said, ‘We are only for trial, so do not

disbelieve. Go back to where you came from.’ I refused, and said, ‘No.’

Thus, they told me, ‘Go to that vessel and urinate in it.’ I went, but I was afraid, so I did not do what they asked me to do.

They asked me, ‘Did you do it?’ I said, ‘Yes.’ They said, ‘Did you see anything?’ I replied, ‘No.’ They said, ‘You did not do it. Go back home and do not disbelieve.’ I stayed there, and I refused [to leave].

So they told me, ‘Go to that vessel and urinate in it.’ I went there, but I got goose bumps and was scared, so I returned to them without doing it. They said, ‘What did you see?’ I said, ‘Nothing.’ They said, ‘You lied. You did not do it. Go back home and do not disbelieve. You are the commander of your own self.’ I stayed there, and I refused [to leave].

Therefore, they asked me again, ‘Go and urinate in that vessel.’ So I went and I urinated it. Then I saw an armored man leaving my body, ascending towards the sky until he disappeared from my vision. I went back to them and I said, ‘I urinated in the vessel.’

They said, ‘What did you see?’ I said, ‘I saw an armored man leaving my body, ascending towards the sky until he disappeared from my vision.’ They said, ‘You are telling the truth. That was your faith leaving you. So go.’

I said to the woman, 'I do not know anything and they told me nothing.' She said, 'What you just said to me is not true. Whatever you want, it will come true.'

She said, 'Take this wheat and sow it.' So I did. I said grow, so it grew. I said reap and it was reaped. I said dry, and it dried. I said be crushed, and it was crushed. I said bake, and it baked.

When I saw that there was not a thing that I wanted to happen except that it occurred, I put my head in my hand and became regretful.

By Allāh, O mother of the believers, I have not done anything, and I will not do so in the future.”

And it has been narrated by Ibn Abū Ḥātim on the authority of al-Rabī‘ b. Sulayman in a long version just like the one that has preceded; however, he added after her statement ‘And I will not do so in the future’:

“She asked the Prophet's companions shortly after the death of the Messenger of Allāh (ﷺ), and at that time they were abundant in number, but they did not know what to tell her (i.e. the woman).

They were afraid to give her a legal opinion about something they had no knowledge of. However, Ibn ‘Abbās, or some of those who were with him, said to her, ‘If either your parents or one of them is alive, perhaps they will suffice you?’”

From that which establishes that no one is able to perform magic except a disbelieving magician is that the devils inside of the body of the one afflicted by magic say, “It is so and so that commanded us and we are unable to leave.”

Additionally, the magicians describe how the devils make it a condition when they teach them magic to enter the toilet with the Muṣḥaf and urinate and walk on it for forty days. All of this proves that no one is able to practice magic except after disbelief.

This is why we say that all magic is disbelief, and that performing it is disbelief. We also see that the prescribed punishment for the magician is death, as a form of capital punishment. And what is apparent from the text is that capital punishment is performed even if the magician manifests repentance.

[It is also noted that] magic is two types:

1. Actual, effective magic
2. Illusionary magic

As for actual, effective magic, then it causes the afflicted to the point where he experiences delusions and other symptoms; he is affected to a degree that he has no stability. It is possible that years go by and he does not enjoy relaxation nor the blessing of a focused mind. If he were to go to the hospital and they gave him a medical exam, they would conclude that there is nothing wrong with him.

A proof that relates to this type of magic is what has been reported about magic being performed upon the Prophet (ﷺ). On the authority of ‘Ā’ishah (رضي الله عنها) who said,

“Magic was worked on the Prophet, so that he began to imagine that he was doing a thing that he was not. One day when he was with me he invoked (Allāh) and then said, ‘O ‘Ā’ishah, I feel that Allāh has informed me as how to cure myself.’ I said, ‘And what is that O Messenger of Allāh?’”

He (ﷺ) said,

“Two men came to me. One sat by my head and the other by my feet. One of them asked the other, ‘What is the ailment of this man?’ The other replied, ‘Magic has been performed on him.’ The first asked, ‘Who placed magic on him?’ The other replied, ‘Lubayd b. Al-A‘ṣam,’ the Jew from the tribe of Zurayq.’ The first one asked, ‘What material has he used?’ The other replied, ‘A comb, the hair gathered on it from the head and beard, and the outer skin of the pollen of the male date-palm.’ The first asked, ‘Where is it?’ The other replied, ‘It is in the well of Thī-Arwān.’”

‘Ā’ishah (رضي الله عنها) said,

“So the Prophet (ﷺ) went out with some of his Companions (رضي الله عنهم) towards the well, then he (ﷺ) returned and said to me, ‘By Allāh, the color of its water is like the infusion of Ḥennā leaves, and the date-palms (the date-palms near the well) are like the heads of the devils.’

I asked, ‘Did you take out those things with which the magic was worked?’ He said, ‘No, for I have been cured by Allāh, and I am afraid that this action may spread evil amongst the people.’”<sup>1</sup>

As for illusionary magic, then this is the magic that Allāh (سُبْحَانَهُ وَتَعَالَى) mentioned concerning the magicians that were with Fir‘awn.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا

بِسِحْرِ عَظِيمٍ ﴿١١٦﴾

“He said, ‘Throw,’ and when they threw, they bewitched the eyes of the people and struck terror into

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<sup>1</sup> Collected by al-Bukhārī (#5765) and Muslim (#2189).

them, and they presented a great [feat of] magic.”  
[Sūrah al-‘A‘rāf (7): 116]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ قَالَ بَلْ أَلْقُوا فَإِذَا حِجَابُهُمْ وَعَصِيَّتُهُمْ تُخِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَتَىٰ السَّعَىٰ ۝١٦﴾

“He said, ‘Rather, you throw.’ And suddenly their ropes and staffs seemed to him from their magic that they were moving [like snakes].” [Sūrah Tāha (20): 66]

### **The Eighth:**

Aiding the polytheists and helping them against the Muslims.  
The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝٥١﴾

“And whoever is an ally to them among you – then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.” [Sūrah al-Mā‘idah (5): 51]

Whoever helps the disbelievers, the Jews, or the Christians against the Muslims, then they are to be considered a disbeliever and his action is disbelief.

This is because assisting the polytheists and aiding them against the Muslims is a proof of allying with them instead of the Muslims. And allying with them in this fashion is a proof of loving their religion of disbelief and giving it preference over Islām.

There is no doubt that this is disbelief that necessitates exiting from the religion. We seek refuge with Allāh.

It is not considered allying with the polytheists and disbelievers when the objective is to work with them to prevent something that Islām has prohibited. I wrote a religious verdict on this topic with some detail.

That is because some people have made cooperating with a group of disbelievers against terrorism, which Allāh and his Messenger (ﷺ) prohibited, a form of disbelief and apostasy.

The truth, which is obligatory to embrace, is that if a group from the disbelievers present to us [an offer] to cooperate with them and for them to cooperate with us to fight against something that Islām prohibits and commands for it to be fought against and prevented, then it is permissible for us to do so.



For example, if they present to us the objective of preventing fornication or to fight against terrorism – which are the explosions that some individuals from the Muslims are carrying out, believing this is worship – then we say we will cooperate with them on that.

However, if one of the groups from the groups of the disbelievers proposes to us that we fight against the ḥijāb, which Allāh commanded with, or against the beard, which Allāh commanded with growing it, or anything from the signposts of Islām; or this group of disbelievers requests that we help them against the Muslims, then there is no doubt that this is not permissible for us. Rather, whoever does this, helps them, and allies with them against the Muslims, then he is counted as an ally of the people of disbelief and an aid of theirs against the people of Islām. This is a type of apostasy.

### **The Ninth:**

Whoever believes that some people do not have to adhere to the laws of Muhammad (ﷺ), just as Khidr did not have to follow the laws of Mūsá (عليه السلام), then he is a disbeliever.

This is due to the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ

الْخَاسِرِينَ﴾ (٨٥)

“And whoever desires other than Islām as a religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers.” [Sūrah Āl ‘Imrān (3): 85]

I say [Shaykh Aḥmad al-Najmī]:

The legislation of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is general for all of the people on earth, mankind and jinn. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ يَتَايَهُمُ النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا﴾

“Say, [O Muḥammad], ‘O mankind, indeed I am the Messenger of Allāh to you all...’” [Sūrah al-A‘rāf (7): 158]

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said,

“I have been given five [things] that were not given to anyone before me...” From them: “A prophet used to be sent specifically to his people, and I have been sent to all of mankind.”

Perhaps some ignorant people believe it is permissible to exit from the legislation of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) similar to what happened with Khidr exiting from the legislation of Mūsá, whereas with the sending of the Prophet to the whole of mankind and [the conveyance of] his legislation it is not allowed for anyone to exit [these laws] ever. And whoever follows him and accepts what he came with will be safe and successful.

Whoever claims that they can exit from the legislation of Muḥammad and thinks that it is permissible to do so, such as some of the extreme Sūfīs, then indeed this is considered disbelief and apostasy from the legislation of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

### **The Tenth:**

Turning away from the religion of Allāh, not learning it or acting by it.

The proof is the statement of Allāh,

﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ

مُنْقِمُونَ ﴿٢٢﴾﴾

“And who is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution.”  
[Sūrah al-Sajdah (32): 22]

I say [Shaykh Aḥmad al-Najmī],

Turning away from the religion, not learning it and not acting by it, even when it is presented to them, such as leaving off the testimony of faith or saying it with the tongue and not learning its meaning, whilst committing acts that are contradictory to it. And when he is invited to learn “None truly has the right to be worshipped except Allāh” so that he does not fall into what contradicts it, he refuses, turns away and displays arrogance.

Along with this, he is falling into that which contradicts the testimony of faith, such as worshipping the Awliyā [the righteous], going to magicians and astrologists, making Ṭawāf around the graves, making vows to them, or not praying the prayer, which is a command from Allāh and the pillar of Islām.

This type of turning away is understood as turning away from the foundations of the religion, which a person is not Muslim except by accepting them, agreeing with them, learning them and acting by them.

Thus, whoever turns away from the foundations and principles and he refuses to accept them, learn them and act by them, then he is a disbeliever due to the disbelief of turning away.

It should be known that turning away from the religion is two types:

1. A complete turning away:

A complete turning away is to turn away from the foundations and principles of the religion, as we just said. This necessitates disbelief.

2. A partial turning away:

A partial turning away is to turn away from some of the subsidiary rulings of the religion and to not act by them. Examples of this are shaving the beard, allowing the garment to drag below the ankle, for a woman to refrain from wearing the ḥijāb and to reveal her adornments, and the like of this.

This type of turning away from the religion does not necessitate disbelief. Rather, it is disobedience. No one declares the Muslim to be a disbeliever on account of this except the Khawārij and the Mu'tazilah. As for the main body, Ahl al-Sunnah then they do not remove someone from the fold of Islām due to this.

Major disbelief, which removes a person from the religion has been categorized into four categories, the explanation of them will be put forth later, if Allāh wills. See page 108 and what is after it.

Here are the four categories:

1. Disbelief due to turning away.
2. Disbelief of rejection, like the disbelief of the disbelieving Quraysh.
3. Disbelief of haughtiness, like the disbelief of Iblīs (the Devil) and Fir‘awn (Pharaoh) and his people.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُفْسِدِينَ ﴿١٤﴾

“And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness.” [Sūrah al-Naml (27): 14]

4. Disbelief of polytheism, wherein a person believes that Allāh has a partner, or He believes that the righteous

have an [unlegislated] station with Allāh, so they take them as intermediaries, worshiping them and supplicating to them due to that false belief.

As for hypocrisy in belief, then perhaps it can be counted as a fifth category, or perhaps it falls under the disbelief of rejection, because they displayed belief, yet they concealed their rejection.

Al-‘Allāmah al-San‘ānī (رحمهُ اللهُ) in his book “*al-‘Uddah*” and al-Shaykh Ḥāfidh al-Ḥakamī (رحمهُ اللهُ) in his poem that rhymes on Dāl “*al-Jawharah al-Farīdah*” counted the types of major disbelief to be four.

Shaykh al-Islām Muḥammad b. ‘Abdul-Wahhāb (رحمهُ اللهُ) counted them as five; however, it is possible to enter the fifth into the disbelief of rejection, just as I said. This is what is apparent to me.

The Shaykh said,

“There is no difference concerning all of these nullifiers between the one who is joking, serious or afraid, except for the one who is being forced. All of these nullifiers are the most dangerous and the ones that occur the most. Thus, it is befitting for a Muslim to learn them, be on guard against them, and to fear for himself

concerning them. We seek refuge with Allāh from the things that cause His anger and from the pain of His torment.”

I say [Shaykh Aḥmad al-Najmī],

In this conclusion, the author (رَحِمَهُ اللهُ) advises the Muslim to be on guard against falling into any of these nullifiers by uttering them or doing them, seriously or jokingly. This is because whoever says any of these nullifiers jokingly, his action is a proof of his making light of the Islamic legislation and his boldness to contradict it.

It is not permissible for a Muslim to say polytheistic statements in a joking fashion, nor is it permissible for him to mock at anything from the religion of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), its rewards, or its punishments in a joking fashion.

This goes for all of the nullifiers of Islām. It is not permissible for anyone to make light of that and to do any of them. Certainly, this is as they say, “Playing with fire,” meaning due to its danger and the magnitude of the sin. So be careful; be careful.

As for a person who is forced, then there is a text in the book of Allāh about that. ‘Ammār b. Yāsir (رَضِيَ اللهُ عَنْهُ) used to be under



punishment. He continued to be punished until he mentioned their deities with good. So, he came to the Prophet (ﷺ), and the Companions (رضي الله عنهم) said, “‘Ammār has disbelieved!”

The Prophet (ﷺ) said<sup>1</sup>,

“‘Ammār has not disbelieved. Indeed, ‘Ammār is full of faith (īmān) from head to toe.”

Consequently, Allāh (سُبْحَانَهُ وَتَعَالَى) revealed the verse, which is in Sūrah al-Naḥl:

﴿إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ﴾

“Except for one who is forced [to renounce his religion] while his heart is secure in faith.” [Sūrah al-Naḥl (16): 106]

The Shaykh said,

“The one who is afraid,” means that mere fear does not permit statements of disbelief, and it is not considered as being forced, except if there is imminent perception of punishment or a threat of death, and situations that are similar

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<sup>1</sup> Authenticated by Shaykh al-Albānī in al-Ṣaḥīḥah (#807).

to that. So in these situations a person would be considered as being forced.

However, there is an issue that needs to be addressed: Is coercion an excuse for statements and actions or only statements?

This needs to be examined since ‘Ammār did not prostrate to their deities, nor did he circulate around them, nor did he slaughter for them; rather, he made a statement with his tongue. So do actions enter into that?

If it is requested to prostrate to an idol, or to do any action that is considered major polytheism, is it permissible for them to do so, using the action of ‘Ammār that the verse in the Qur’ān was revealed about?

The action of ‘Ammār (رَضِيَ اللَّهُ عَنْهُ) that occurred from him was a statement. And there is also the Ḥadīth that “A man entered Paradise because of a fly, and a man entered into the fire because of a fly.”<sup>1</sup>

If this is authentic, then it is a proof for the separation between statements and actions. The actions of the latter, the one who sacrificed a fly, it is possible that he was forced, and

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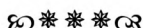
<sup>1</sup> Declared weak by al-Albānī in al-Ḍa‘īfah, #5829.

it is possible that he believed in the permissibility of that action.

If he believed in the permissibility of that action, then he entered the fire due to his belief.

And [even] if he was coerced, then everything a Muslim puts forth for other than Allāh, whether it be small or little like a fly or if it is much and big like a camel, then by way of that sacrifice he has left the fold of Islām, and he deserves the fire.

This is because coercion is in statements not actions. And Allāh is the granter of success.



## **Exercise Questions on the Chapter**

1. What are the nullifiers of Islām?

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2. Who was it that mocked the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?

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3. Mention Shaykh Aḥmad al-Najmī's speech about the permissibility of aiding non-Muslims to fight against terrorism.

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4. What should a person do if they find themselves disliking something about Islām?

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5. Why are these ten nullifiers mentioned, even though there are more?

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## Chapter: Monotheism (al-Tawḥīd) is Three Categories

### Text:

- The First Category: Islamic Monotheism of Lordship (Tawḥīd al-Rūbūbiyah)

This is the Islamic monotheism that the disbelievers affirmed during the time of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the Messenger [still] fought them, and that [affirmation] did not enter them into Islām. Their blood and wealth was lawful.

It is to single out Allāh in His actions. The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ فَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا نُنْقِوُ ۚ﴾

“Say, ‘Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?’ They

will say, ‘Allāh,’ so say, ‘Then will you not fear Him?’”  
[Sūrah Yūnus (10): 31]

And the verses on this topic are very plentiful.

- The Second Category: Islamic Monotheism of Worship (Tawḥīd al-Ulūhīyah)

This is the Islamic monotheism [Tawḥīd] concerning which disputes took place about since the times of old and at present. It is for Allāh to be singled out with the acts of the servant such as supplication, vows, slaughtering, hope, fear, reliance, strong desire, dread and repentance. All of these acts of worship are established by evidence from the Qur’ān.

- The Third Category: Islamic Monotheism of Allāh’s Self and Names and Attributes (Tawḥīd al-ḍhāt Wa al-Asmā Wa al-Ṣifāt)

Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾  
﴿وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝﴾

“Say, ‘He is Allāh, [who is] One. Allāh, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent.’” [Sūrah al-Ikhlāṣ (112): 1-4]

And the statement of His (سُبْحَانَهُ وَتَعَالَى),

﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِۦٓ

سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ﴿١٨﴾﴾

“And to Allāh belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.” [Sūrah al-‘A‘rāf (7): 180]

And the statement of His (سُبْحَانَهُ وَتَعَالَى),

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾﴾

“There is nothing like unto Him, and He is the Hearing, the Seeing.” [Sūrah al-Shūrā (42): 11]



## **Explanation**

- The First Category: Islamic Monotheism of Lordship (Tawḥīd al-Rūbūbiyah)

This is the Islamic monotheism [Tawḥīd] that the disbelievers affirmed during the time of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and the Messenger of Allāh fought them and their blood was made lawful. This affirmation of the Lordship of Allāh did not enter them into Islām.

This category of Islamic monotheism [Tawḥīd] is to single Allāh out in His actions, meaning to believe that Allāh is the Creator, the Owner of everything and the Disposer of all affairs. [And to believe] that He is the Provider, the Giver of life and the Causer of death.

The disbelievers used to believe this. The proof is the statement of Allāh,

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ

اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

“Say, ‘Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who arranges [every] matter?’ They will say, ‘Allāh,’ so say, ‘Then will you not fear Him?’” [Sūrah Yūnus (10): 31]

The verses on this topic are very plentiful.

There are people in these days and times who explain Islamic monotheism of worship [Tawḥīd al-Ulūhīyah] by mentioning monotheism of Lordship. They believe that whoever affirms Islamic monotheism of Lordship [Tawḥīd al-Rūbūbīyah] is considered a person who has singled out Allāh (i.e. he is a *Muwaḥḥid*).

This is tremendous ignorance. Rather, you will even find that there are authors and writers who believe that, such as Sayyid Quṭb,<sup>1</sup> for verily he explained Tawḥīd al-Ulūhīyah with Tawḥīd al-Rūbūbīyah.

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<sup>1</sup> From the mistakes in this issue is Sayyid Quṭb’s explanation of the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ﴾

“There is none truly worthy of worship except Him.” [Sūrah al-Qaṣaṣ (28): 70] by saying, “Meaning that He has no

Therefore, a person that affirms Tawḥīd al-Rūbūbiyah, his affirmation of that does not enter him into Islām nor does it necessitate Paradise for him.

It does not protect his blood<sup>1</sup> nor his wealth, meaning that the protection of blood and wealth does not occur except by

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partners in His creation or choice.” See “In the Shade of the Qur’ān,” 5/2707.

Creating and choosing are from the actions of Allāh, and they are from the meanings of Lordship that the polytheist confessed to, just as what has preceded. See the treatise: “The Testimony That None Has The Right To Be Worshipped Except Allāh And That Muḥammad Is The Messenger of Allāh” by the virtuous Shaykh Muḥammad Jamīl Zīnū (رَحِمَهُ اللهُ).

In this treatise you will find more clarification and a beautiful elucidation.

<sup>1</sup>[PN] The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “The believer will not cease to remain within the vastness of his religion, as long as he does not shed blood that is unlawful.” Collected by al-Bukharī

Shaykh Ibn al-‘Uthaymīn commented upon this hadith by saying,

way of Tawḥīd al-Ulūhīyah due to what the statement “None truly has the right to be worshipped except Allāh” necessitates for the one who says it, believing its meaning and carrying out what it requires.

As for the one who says, “I know that Allāh is my Lord, that He created the heavens and the earth, that He is the One Who gives life and causes death and that He is the One Who sends down rain and provides for His slaves,” then all of that does not protect his blood nor his wealth.

That which protects and makes his blood and his wealth sacred is Tawḥīd al-Ulūhīyah and making worship solely for Allāh alone.

- The Second Category: Islamic Monotheism of Worship (Tawḥīd al-Ulūhīyah)

Tawḥīd al-Ulūhīyah is the category of [Tawḥīd] Islamic monotheism concerning which disputes between the nations and their messengers (عليه السلام) took place. Similarly, disputes

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“His Saying: “As long as he does not shed blood that is unlawful” means as long as he does not murder the believer, the non-Muslim who lives in the land of the Muslims and pays al-Jizyah, the non-Muslim who has a covenant with the Muslims and the non-Muslim who is granted permission to travel safely.”

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took place between the nations and the followers of the messengers – from the past to the present.

Tawḥīd al-Ulūhīyah is for the servant to single Allāh out in acts of worship, such as supplication, vows, slaughtering, hope, fear, awe, reliance, fervent desire, dread and repentance. All of these types [of worship] are based in evidence from the Qurʾān.

So what is the difference between Tawḥīd al-Ulūhīyah and Tawḥīd al-Rūbūbīyah?

The difference between the two is the following, and it becomes clear through their definitions:

Tawḥīd al-Rūbūbīyah: It is to single Allāh out in His actions, such as creating, providing, giving life, causing death, and other similar actions.

Tawḥīd al-Ulūhīyah: It is that the servant singles out Allāh with all acts of worship. Therefore, you direct your supplication to Him, your hope, your fear, your awe, your slaughtering, your reliance, your fervent desire, your dread, and your repentance.

When you supplicate, you supplicate to Allāh alone, no one except Him; when you make a vow, you only vow for Allāh

alone, no one except him; when you slaughter, you slaughter for Allāh alone, no one except him; when you hope, you hope in Him alone. And the fear that is the fear of worship, you single Him out alone with this type of fear, and no one except Him. This is the same for all other acts of worship as well.

Here are some proofs from the Qur'ān for these acts of worship:

What is the proof that supplication is only for Allāh?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾  
(١٠)

“And your Lord says, ‘Call upon Me; I will respond to you.’ Indeed, those who disdain My worship will enter Hell [rendered] contemptible.” [Sūrah Ghāfir (40): 60]

What is the proof that vows are only for Allāh (سُبْحَانَهُ وَتَعَالَى)?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا﴾  
(٧)

“They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.” [Sūrah al-Insān (76): 7]

What is the proof that slaughtering is only for Allāh (سُبْحَانَهُ وَتَعَالَى)?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾﴾

“Say, ‘Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allāh, Lord of the worlds. No partner has He...’” [Sūrah al-An‘ām (6): 162-163]

And the proof from the Sunnah is “Allāh has cursed whoever slaughters for other than Allāh.”<sup>1</sup>

What is the proof that fear is only from Allāh (سُبْحَانَهُ وَتَعَالَى)?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾﴾

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<sup>1</sup> Collected by Muslim (#1987) in a Ḥadīth narrated by ‘Alī b. Abū Tālib (رَضِيَ اللَّهُ عَنْهُ).

“So fear them not, but fear Me, if you are [indeed] believers.” [Sūrah Āl ‘Imrān (3): 175]

What is the proof that hope is only for Allāh (سُبْحَانَهُ وَتَعَالَى)?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۝۱۱﴾

“So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.” [Sūrah al-Kahf (18): 110]

What is the proof that reliance is only for Allāh (سُبْحَانَهُ وَتَعَالَى)?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ۝۲۳﴾

“And upon Allāh rely, if you should be believers.”  
[Sūrah al-Mā'idah (5): 23]

What is the proof that dread is only for Allāh?

His (سُبْحَانَهُ وَتَعَالَى) statement,



﴿وَإِنِّي فَأَرْهَبُونَ﴾ ٤٠

“And be afraid of [only] Me.” [Sūrah al-Baqarah (2): 40]

What is the proof that repentance is only for Allāh (سُبْحَانَهُ وَتَعَالَى)?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾ ٥٤

“And return [in repentance] to your Lord and submit to Him.” [Sūrah al-Zumar (39): 45]

What is the proof that fervent desire, dread and humility are only for Allāh (سُبْحَانَهُ وَتَعَالَى)?

His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا﴾

﴿وَكَانُوا لَنَا خَاشِعِينَ﴾ ٩٠

“Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.”<sup>1</sup> [Sūrah al-Anbiyā (24): 90]

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<sup>1</sup> See the treatise “The Three Principles” and “The Book of Islamic Monotheism [Kitāb al-Tawhīd]” by Shaykh

- The Third Category: Islamic Monotheism of the names and attributes of Allāh (Tawḥīd al-Asmā Wa al-Ṣifāt)

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ (١) اللَّهُ الصَّمَدُ ۝ (٢) لَمْ يَكِدْ وَلَمْ يُولَدْ ۝  
(٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝ (٤)

“Say, ‘He is Allāh, [who is] One. Allāh, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.’” [Sūrah al-Ikhlāṣ (112) 1-4]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ  
سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ ۝ (١٨٠)

“And to Allāh belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing.” [Sūrah al-A‘rāf (7): 180]

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Muḥammad b. ‘Abdul Waghāb for more details on the types of worship.

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And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾ (11)

“There is nothing like unto Him, and He is the Hearing, the Seeing.” [Sūrah al-Shūrā (42): 11]

These attributes break down into three categories:

1. Attributes purely pertaining to His Self.<sup>1</sup>

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<sup>1</sup> The word *al-Baḥṭah* means something that is absolutely pure, containing nothing else. Therefore, these attributes are absolutely pertaining to His Divine Self and are not pertaining to actions.

Just as the Self of the Creator is unlike the creation, the same applies to the attributes of the Lord (سُبْحَانَهُ وَتَعَالَى). They do not resemble the attributes of the creation. [Our] knowledge cannot encompass them, nor is there to Him any equivalent, and there is nothing like unto Him, and He is the Hearing, the Seeing.

O brother in Islām, here is a benefit from the book “Benefits” by Ibn al-Qayyim:

When the slave sees something from the beautiful actions of the Lord, their magnificence, their perfection and their

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tremendousness, he uses that as an evidence for the beauty of [His] attributes, their perfection and their loftiness.

Then, he uses the beauty of His characteristics as evidence for the beauty and loftiness of His Self.

He (سُبْحَانَهُ وَتَعَالَى) is lofty in Self [i.e. Allāh is above His creation], Status and Might. He is the All-Mighty, above His servants; He is the Most High, the Most Tremendous, and He is the Greatest, the Most Exalted (سُبْحَانَهُ وَتَعَالَى).

The beauty of the Lord is four categories: beauty of self, beauty of attributes, beauty of actions and beauty of names.

All of His names are beautiful; all of His attributes are perfect, and all of His actions are of wisdom and benefit, and just and mercy.

As it relates to the beauty of His Self and its exactness, then it is an affair that no one fully grasps or knows except Him. The creation only have the knowledge that has come to them by way of what Allāh revealed to His messengers (عَلَيْهِمُ السَّلَامُ), which He revealed in His pure books.

Allāh will bestow on the people of [Tawḥīd] Islamic monotheism and faith in Paradise an additional enjoyment and pleasure therein. He will be pleased with them and honor them even further than the honor and pleasure that they are already experiencing. He will further honor them by allowing them to see His Noble Face and yearning to meet

2. Attributes pertaining to His actions.
3. Attributes that pertain to His actions and to His Self.

As for the attributes that are pure to His self, examples of this are hearing, sight, two eyes, two hands, two palms, fingers, a face, a foot, and a shin; these are permanent attributes of Self.

As for the attributes that are actions, then examples of this are the attributes of creating. Allāh (سُبْحَانَهُ وَتَعَالَى) said,

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Him, and they will have the pleasure of that -by the permission of Allāh- in the magnificent Paradise.

Thus, after that, they will forget all of the pleasures and enjoyments they had seen in Paradise before that. They will increase in excellence and beauty as time goes by in the abode of beauty, nobility and benevolence, near the Lord, the Bestower of virtue, the Most Beautiful, the Bestower of Mercy to the believers, and the Bestower of Mercy to all.

We ask Allāh, the Ever Living, Self Sufficient, the Owner of Majesty and Honor, who is the All-Gentle, the Best Bestower, the Most Generous, the Acceptor of repentance, to accept our and your repentance. We ask that He bestows His virtues upon us and you, so that we are from Allāh's believing, monotheistic slaves [Muwaḥḥidūn] who will have excellence and an increase. O Allāh, answer our supplication.

﴿ أَفَمَن يَخْلُقُ كَمَن لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴾ (١٧)

“Then is He who creates like one who does not create?  
So will you not be reminded?” [Sūrah al-Naḥl (16): 17]

Another example is the attribute of coming. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴾ (٢٢)

“And your Lord has come and the angels, rank upon rank.” [Sūrah al-Fajr (89): 22]

And He (سُبْحَانَهُ وَتَعَالَى) says,

﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ ﴾

“Do they await but that Allāh should come to them in covers of clouds.” [Sūrah al-Baqarah (2): 210]

Another example is the attribute of providing. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ قُلِ اللَّهُ ﴾

“Say, ‘Who provides for you from the heavens and the earth?’ Say, ‘Allāh.’” [Sūrah Saba (34): 24]

Another example is the attribute of descending. This attribute is found in the statement of Messenger (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ),

“Your Lord descends every night in its last third, or the middle of it, to the sky of the world...” to the end of the Ḥadīth.<sup>1</sup>

Another example is the attribute of rising. This attribute is found in the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ﴾

“And then He rose above the Throne.” [Sūrah al-Ḥadīd (57): 4]

As for the attributes that are attributes pertaining to His chosen actions and permanent attributes of Self, then an example of this is speech. It is a permanent attribute of Self and it is an attribute pertaining to His chosen actions, from the angle that He speaks when wills.

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<sup>1</sup> Collected by al-Bukhārī (#1145) and Muslim (#758).

For this reason, the people of knowledge say, “Allāh is described as possessing the attribute of speech and that He speaks whenever He wills, with what he wills.”

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ

جِئْنَا بِمِثْلِهِ مَدَدًا ﴿١٩﴾﴾

“Say, ‘If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement.’” [Sūrah al-Kahf (18): 109]



## **Exercise Questions on the Chapter**

1. What are the three categories of Islamic monotheism (al-Tawḥīd)?

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2. What are their definitions?

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3. What is the mistake that some authors and writers, such as Sayyid Quṭb, make when explaining Tawḥīd?

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4. What is the category of Tawḥīd that the disbelieving Quraysh confessed to?

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5. Over what category of Tawḥīd did differing take place between the Messengers and their people?

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6. Mention the verse in Sūrah al-Shūrā that highlights the correct understanding of the names and attributes of Allāh.

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7. Mention the verse in Sūrah al-Kahf that is a proof for the attribute of speech for Allāh.

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## Chapter: The Opposite of Monotheism is Polytheism (Shirk)

### Text

Shirk [Polytheism] is Three categories:

- Major Shirk [Polytheism]
- Minor Shirk [Polytheism]
- Hidden Shirk [Polytheism]

1. The first category of Shirk [polytheism] is major polytheism.

Allāh does not forgive it, and He does not accept any righteous action coupled with its presence.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ

يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ (١١٦)

“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allāh has certainly gone far astray.” [Sūrah al-Nisā (4): 116]

And He (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ وَقَالَ  
الْمَسِيحُ يَبْنَىٰ إِبْرَاهِيمَ ۚ اَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ  
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۚ وَمَا لِلظَّالِمِينَ مِن أَنصَارٍ ۖ﴾ (٧٢)

“They have certainly disbelieved who say, ‘Allāh is the Messiah, the son of Mary’ while the Messiah has said, ‘O Children of Israel, worship Allāh, my Lord and your Lord.’ Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” [Sūrah al-Mā'idah (5): 72]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَقَدْ مَنَّآ إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنشُورًا ۖ﴾ (٣٢)

“And We will turn what they have done of deeds and make them as dust dispersed.” [Sūrah al-Furqān (25): 23]

And Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ

وَلَتَكُونَ مِنَ الْخَاسِرِينَ ﴿٦٥﴾﴾

“If you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers.” [Sūrah al-Zumar (39): 65]

And Allāh said,

﴿وَلَوْ أَشْرَكُوا لَحِطَ عَنْهُمْ مَا كَانُوا يَفْعَلُونَ ﴿٨٨﴾﴾

“But if they had associated others with Allāh, then worthless for them would be whatever they were doing.” [Sūrah al-An‘ām (6): 88]

## **Major Shirk [Polytheism] Is Four Categories:**

- The First Category: Shirk [Polytheism] of Supplication

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ

إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾﴾

“And when they board a ship, they supplicate to Allāh, sincere to Him in religion. But when He delivers them to the land, at once they associate others with Him.”  
[Sūrah al-‘Ankabūt (39): 65]

- The Second Category: Shirk [Polytheism] of Intention and Purpose

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا

يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا

صَنَعُوا فِيهَا وَبَطُلُ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

“Whoever desires the life of this world and its adornments – We will fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.” [Sūrah Hūd (11): 15-16]

- The Third Category: Shirk [Polytheism] of Obedience

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ اَتَّخَذُوا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا مِّنْ دُونِ اللَّهِ  
وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا اُمُّرُوا اِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا  
لَّا اِلَهَ اِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾ (٢١)

“They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one; there is nothing worthy of worship except Him. Exalted is He above whatever they associate with Him.” [Sūrah al-Tawbah (9): 31]

The explanation of this verse, which carries no ambiguity is as follows: This verse is referring to

obedience to scholars and servants in disobedience – not supplicating to them.

Just as the Prophet (ﷺ) explained to ‘Adī b. Ḥātim (رضي الله عنه) when ‘Adī (رضي الله عنه) asked the Prophet, ‘Adī said:

“We do not worship them.” So the Messenger of Allāh (ﷺ) mentioned to him that worship of them is obedience to them in affairs of disobedience.

The Fourth Category: Shirk [Polytheism] of Love

The proof for that is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh.” [Sūrah al-Baqarah (2): 165]



2. The second category of Shirk [polytheism] is minor polytheism, and it is to show-off.

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ (١١٠)

“So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone.” [Sūrah al-Kahf (18): 110]

3. The third category of Shirk [polytheism] is hidden polytheism.

The proof for it is the statement of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“The polytheism of this nation is more hidden than the crawling of a black ant on a black rock in the darkness of the night.”

And its expiation is the statement of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“O Allāh, I seek refuge with you from knowingly associating anything as a partner with you. And I seek your forgiveness from sins that I do not know about.”

## **Explanation**

The author (رَحِمَهُ اللهُ) stated, “The opposite of monotheism is polytheism.” And polytheism is three categories.

1. Major Shirk [Polytheism]
2. Minor Shirk [Polytheism]
3. Hidden Shirk [Polytheism]

As for major Shirk [polytheism], then Allāh (سُبْحَانَهُ وَتَعَالَى) does not forgive it, nor does He (سُبْحَانَهُ وَتَعَالَى) accept a righteous action with its presence.

The proof is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Indeed, Allāh does not forgive association with Him, but He forgives what is less than that for whom He wills.” [Sūrah al-Nisā (4): 116]

And He (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ  
الْمَسِيحُ يَبْنِي إِسْرَءِيلَ أَتَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ  
حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ﴾ (٧٢)

“They have certainly disbelieved who say, ‘Allāh is the Messiah, the son of Mary’ while the Messiah has said, ‘O Children of Israel, worship Allāh, my Lord and your Lord.’ Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” [Sūrah al-Mā'idah (5): 72]

And His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِن عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا﴾ (٢٣)

“And We will turn what they have done of deeds and make them as dust dispersed.” [Sūrah al-Furqān (25): 23]

And His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ  
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ﴾ (٦٥)

“If you should associate [anything] with Allāh, your work would surely become worthless, and you would surely be among the losers.” [Sūrah al-Zumar (39): 65]

And when Allāh mentioned the Prophets (عَلَيْهِمُ السَّلَامُ) in Sūrah al-An‘ām, He (سُبْحَانَهُ وَتَعَالَى) mentioned at the end,

﴿ذَٰلِكَ هُدَىٰ ٱللَّهُ يَهْدَىٰ بِهِ ٱلْمَن يَشَآءُ ٱلْعِبَادَ ۚ وَلَوْ أَشْرَكُوا لَحِطَ ٱلْحِسَابُ ٱلْعَنَّهُم مَّا

كَانُوا يَعْمَلُونَ ﴿٨٨﴾

“But if they had associated others with Allāh, then worthless for them would be whatever they were doing.” [Sūrah al-An‘ām (6): 88]

I say [Shaykh Aḥmad al-Najmī],

Shirk [polytheism] ruins [a person’s] Islām and renders actions fruitless. A person engaged in polytheism, his good deeds are not accepted and his evil deeds are not forgiven; and there is no hope for him to be saved from the Fire. Rather, he will remain in the Fire eternally.

This is what has been recorded in these verses and those similar to them. For this reason, Allāh says about ‘Īsá (عَلَيْهِ السَّلَامُ) that he said,

﴿يٰۤاَيُّهَا اِسْرَءِيْلُ اَعْبُدُوْا اللّٰهَ رَبِّىْ وَرَبَّكُمْ اِنَّهٗ مَنِ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ  
اللّٰهُ عَلَيْهِ الْجَنَّةَ وَمَا وُجِهُهُ﴾

“O Children of Israel, worship Allāh, my Lord and your Lord.” Indeed, he who associates others with Allāh – Allāh has forbidden him Paradise, and his refuge is the Fire.” [Sūrah al-Mā'idah (5): 72]

And He (سُبْحَانَهُ وَتَعَالَى) informed that their actions (i.e. a polytheists) will be rendered dust, which is dispersed. This is in His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿وَقَدْ مَنَّاۤ اِلَىۤ مَاعَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هُبَّآءً مَّنْثُوْرًا ۝۲۳﴾

“And We will turn what they have done of deeds and make them as dust dispersed.” [Sūrah al-Furqān (25): 23]

And He (سُبْحَانَهُ وَتَعَالَى) said,

﴿مَّثَلُ الَّذِيۤنَ كَفَرُوْا بِرَبِّهِنَّۙ اَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهٖ الرِّيحُ فِى يَوْمٍ  
عَاصِفٍ لَا يَفْقَدُوْنَ مِمَّا كَسَبُوْا عَلٰۤى شَيْءٍۭۙ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ۝۱۸﴾

“The example of those who disbelieve in their Lord is [that] their deeds are like ashes which the wind blows forcefully on a stormy day; they are unable [to keep] from what they earned a [single] thing. That is what is extreme error.” [Sūrah Ibrāhīm (14): 18]

An evidence that bears witness to the fact that polytheist, engaged in the act of major polytheism, will dwell in the Fire eternally is His statement (سُبْحَانَهُ وَتَعَالَى),

﴿ فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴾ (٢١٣)

“So do not invoke with Allāh another deity and [thus] be among the punished.” [Sūrah al-Shu‘arā (26): 213]

And the Most Majestic in speech said,

﴿ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۖ

إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴾ (١١٧)

“And whoever invokes besides Allāh another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed.” [Sūrah al-Mu‘minūn (23): 117]

So the negation of success for them is a proof of their eternal wretchedness.

Then the author (رَحِمَهُ اللَّهُ) categorized the first category – major polytheism – into four categories:

1. Shirk [Polytheism] of Supplication
2. Shirk [Polytheism] of Intention
3. Shirk [Polytheism] of Obedience
4. Shirk [Polytheism] of Love

As for polytheism of supplication, then the proof is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ﴾ (١١٧)

“And whoever invokes besides Allāh another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed.”  
[Sūrah al-Mu’minūn (23): 117]

Shirk of supplication encompasses both Shirk in the supplication of worship and Shirk in the supplication of a request and appeal.

As for Shirk [polytheism] of intention and purpose, the proof is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلُّ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾

“Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the Hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do.” [Sūrah Hūd (11): 15-16]

As for Shirk [polytheism] of obedience, then the proof is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿اتَّخَذُوا أَجْدَارَهُمْ وَرَهْبَتَهُمْ أَزْكَاءَ مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٢١﴾﴾



“They have taken their scholars and monks as lords besides Allāh...” [Sūrah al-Tawbah (9): 31]

And polytheism of obedience is obedience to scholars and worshippers without any proof, meaning to obey them in disobedience.

As for Shirk [polytheism] of love, then the proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

“And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh.” [Sūrah al-Baqarah (2): 165]

Here, the author (رَحِمَهُ اللَّهُ) categorizes Shirk [polytheism] as three categories. It is more correct – and Allāh knows best – to divide it into two categories:

- i. The type which causes the individual to abide eternally in the Fire and ruins all actions.
- ii. The type which does not cause that.

Therefore we say, major Shirk [polytheism] and minor [Shirk] polytheism. This includes that which is apparent and open and that which is hidden.

As for hidden polytheism, then it is categorized into two categories:

### **The First:**

#### **Showing-Off That Is Considered Major Shirk [Polytheism]**

This means that showing-off is the [sole] incentive for the action. So if a person is not seen doing the action, he or she will not do it. This is the showing off of the hypocrites (the Munāfiqūn). This is the reason they did not attend 'Ishā prayer and Fajr prayer.

The Prophet (ﷺ) said,

“The most burdensome prayer on the hypocrites is 'Ishā prayer and Fajr prayer.”<sup>1</sup>

This is because there is no light present at that time, for them to be seen.

This is just as Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾<sup>١٤٢</sup>

“And when they stand for prayer, they stand lazily, showing [themselves to] the people and not

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<sup>1</sup> Collected by al-Bukhārī (#657).

remembering Allāh except a little...” [Sūrah al-Nisā (4): 142]

## **The Second:**

### **Showing-Off that Occurs during the Action**

The example of this is that a person does a good deed; however, he tries to beautify that action so he can be applauded. This is something that occurs during the action. So this person does not exit Islām, but it could reach a point where his reward is ruined and void.

Yet, if he fights it and supplicates with supplications that have been narrated, we hope that he will be saved by way of it.

The Prophet (ﷺ) used to teach his companions (رضي الله عنهم) to say this if they found a trace of this in themselves,

“O Allāh, I seek refuge with you from associating partners with you whilst I know, and I seek your forgiveness concerning that which I do not know.<sup>1</sup> Indeed, You know, and I do not know, and You are The Knower of the unseen.”<sup>2</sup>

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<sup>1</sup> Authenticated by al-Albānī in “Ṣaḥīḥ al-Adab al-Mufrad.”

<sup>2</sup> Collected by al-Bukhārī (#1096) in the Ḥadīth of al-Istikhārah, on the authority of Jābir b. ‘Abdullāh.

[Here is another supplication]:

“O Allāh, inspire me with my guidance, and save from the evil of myself.”<sup>1</sup>

[Here is another supplication]:

“O Allāh, the Creator of the Heavens and the Earth, The Lord of everything and its Owner, I bear witness that none truly has the right to be worshipped except You. I seek refuge with you from the evil of myself and from the evil of the Devil (Shayṭān) and his polytheism.”<sup>2</sup>

Therefore, if we say that Shirk [polytheism] is two categories – major and minor – then hidden Shirk [polytheism] enters into both categories, as explained earlier.

Swearing by other than Allāh, ascribing blessings to other than Allāh, mentioning the will of other than Allāh in par with the Will of Allāh like a person saying, “What Allāh willed and what so and so willed will happen,” are all considered minor Shirk.

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<sup>1</sup> Authenticated by al-Albānī in Ṣaḥīḥ and Ḍaʿīf Sunan al-Tirmidhī (#3483).

<sup>2</sup> Authenticated by al-Albānī in Ṣaḥīḥ and Ḍaʿīf Sunan al-Tirmidhī (#3392).

The meaning of Shirk in ascription is to ascribe the blessing to other than the one who granted and bestowed it, like saying, “such and such a star is generous” and “such and such a season is generous.” As generosity is only from Allāh.

Another form of minor polytheism is the statement, “If so and so or some specific thing were not present, then a certain thing would or would not happen.”

What is correct is that a Muslim servant should say, “If it were not for Allāh then so-so.”<sup>1</sup>

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<sup>1</sup> See “Kitāb al-Tawḥīd, Which is the Right of Allāh Over the Servants” by Shaykh Muḥammad b. ‘Abdul-Wahhāb (رَحْمَةُ اللَّهِ). It is one of the best books written on Tawḥīd [Islamic monotheism] of worship, that which safeguards its boundaries.

### **Exercise Questions on Chapter**

1. How many types of Shirk are there according to Shaykh Ahmad al-Najmī (رَحْمَةُ اللَّهِ)?

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2. What are the categories of major Shirk listed in the text of “Obligatory Matters that Every Muslim should Know?” And what are there proofs?

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3. Why didn't the hypocrites attend 'Ishā prayer and Fajr prayer?

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4. What is the supplication if one finds traces of showing off in himself?

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5. Does Allāh forgive major Shirk, if a person dies upon it?  
Provide proof for your answer.

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## Chapter: Disbelief (al-Kufr) is Two Types<sup>1</sup>

### Text

- *The First Type:*

Disbelief that causes a person to exit the Religion.

It is five types:

- The First Type: Disbelief by Way of Denial

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾

“And who is more unjust than one who invents a lie about Allāh or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?” [Sūrah al-‘Ankabūt (29): 68]

- The Second Type: Disbelief of Arrogance While Knowing the Truth

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

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<sup>1</sup> For more benefit, see the book “Al-Tawhīd” by al-Fawzān, p. 15 for a summarized understanding of the differences between major disbelief and minor.



﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ

مِنَ الْكَافِرِينَ ﴿٣٤﴾﴾

“And [mention] when We said to the angels, ‘Prostrate before Adam’; so they prostrated, except for Iblīs. He refused and was arrogant and became of the disbelievers.” [Sūrah al-Baqarah (2): 34]

- The Third Type: Disbelief of Doubt (*Shakk*) and It Is the Disbelief of Uncertainty (*Zann*)

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَىٰ),

﴿وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِّدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

﴿٣٦﴾ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن

نُطْفَةٍ ثُمَّ سَوَّكَ رَجُلًا ﴿٣٧﴾ لَنُكَفَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾﴾

“And he entered his garden while he was unjust to himself. He said, ‘I do not think that this will perish – ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.’

His companion said to him while he was conversing with him, ‘Have you disbelieved in He who created you from dust and then from a sperm-drop and then

proportioned you [as] a man? But as for me, He is Allāh, my Lord, and I do not associate with my Lord anyone.” [Sūrah al-Kahf (18): 35-38]

➤ The Fourth Type: Disbelief of Turning Away

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ﴾

“But those who disbelieve, from that of which they are warned, are turning away.” [Sūrah al-Aḥqāf (46):3]

➤ The Fifth Type: Disbelief of Hypocrisy

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾

“That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.” [Sūrah al-Munāfiqūn (63):3]

- The Second Type: It is the disbelief that does not cause a person to exit from the Religion, and it is the disbelief as it relates to blessings, also known as Kufr al-Ni‘mah [denial of blessings].

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا  
مِّن كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ  
بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾﴾

“And Allāh presents an example: a city [i.e., Makkah] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing.” [Sūrah al-Nahl (16): 112]

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### **Explanation**

Disbelief linguistically means: To cover and conceal.

Disbelief legislatively means: The opposite of belief (Īmān).

Therefore, disbelief is the absence of belief in Allāh and His messenger. This is whether it is accompanied by rejection, or it is not accompanied by rejection. Rather, it could be by way of uncertainty, turning away, envy, arrogance, or following some desires that block the path of following the message – even though the rejecter of the truth is greater in disbelief.

The same applies to the denier, rejecter and envious, who knows the truthfulness of the messengers (عليهم السلام)<sup>1</sup>.

Disbelief is divided into two categories:

Firstly, there is disbelief that causes a person to exit the fold of the religion, and this type of disbelief – meaning major disbelief – is five types:

➤ The First Type: Disbelief of Denial

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ﴾<sup>٦٨</sup>

“And who is more unjust than one who invents a lie about Allāh or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?” [Sūrah al-‘Ankabūt (29): 68]

I say [Shaykh Aḥmad al-Najmī],

Denial and rejection of undeniable proofs from the Book of Allāh (سُبْحَانَهُ وَتَعَالَى) and the established Sunnah of His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is disbelief by way of denial, which causes a person to exit from the religion, obligates that a person

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<sup>1</sup> See “Majmū‘ al-Fatāwá” by Ibn Taymīyah (رَحِمَهُ اللَّهُ), (12/335).

remain eternally in the fire, and obligates that his actions are nullified.

That is because it is apostasy, and apostasy necessitates nullification of the actions and eternity in the Fire.

An example of this is the enemies of the Messengers who denied the Messengers of Allāh (عَلَيْهِمُ السَّلَامُ) when they came to them with clear proofs. Examples of these enemies are the disbelievers of the Quraysh when they denied the Messenger, Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

#### ➤ The Second Type: Disbelief of Haughtiness and Arrogance while Knowing the Truth

The haughtiness and arrogance of the Devil (Iblīs), when he refused to prostrate, is used as a proof for this, just as Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ

وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

“And [mention] when We said to the angels, ‘Prostrate before Adam’; so they prostrated, except for Iblīs. He refused and was arrogant and became of the disbelievers.” [Sūrah al-Baqarah (2): 34]

It is also exemplified in the statement of His (سُبْحَانَهُ وَتَعَالَى) in Sūrah al-Naml about Fir‘awn (Pharaoh) and his people,

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ

الْمُفْسِدِينَ ﴿١٤﴾﴾

“And they rejected them, while their [inner] selves were convinced thereof, out of injustice and haughtiness. So see how was the end of the corrupters.” [Sūrah al-Naml (27): 14]

Thus, Allāh informed [us] about Fir‘awn and his people, that their souls were certain of the truthfulness of Mūsá, due to the proofs that were with him which proved his truthfulness.

- The Third Category: Disbelief of Doubt (*Shakk*), and it is the Disbelief of Uncertainty (*Zann*)

I say [Shaykh Aḥmad al-Najmī]:

It is not befitting to use the expression *Zann* [to refer to disbelief] this is because Allāh (سُبْحَانَهُ وَتَعَالَى) said about a group of the believers,

﴿الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾﴾

“Those who are certain [Yazunūn] that they will meet their Lord and that they will return to Him.” [Sūrah al-Baqarah (2): 46]

*Zann* is when one possibility seems to be more correct than the other, [and sometimes it means certainty, as in the verse].

As for doubt (*Shakk*), then it is to think that two things have the same possibility to be true. Therefore, the word *Zann* should not be used to explain doubt [as it relates to the topic of disbelief].

The proof for the disbelief of doubt is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَدَخَلَ جَنَّتَهُ، وَهُوَ ظَالِمٌ لِّنَفْسِهِ، قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾ قَالَ لَهُ، صَاحِبُهُ، وَهُوَ يُحَاوِرُهُ، أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ سَوَّاهُ رَجُلًا ﴿٣٧﴾ لَّيْنَكُنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴿٣٨﴾﴾

“And he entered his garden while he was unjust to himself. He said, ‘I do not think that this will perish – ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return.’

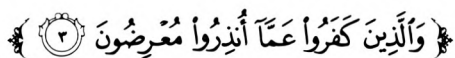
His companion said to him while he was conversing with him, ‘Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you [as] a man? But as for me, He is Allāh, my Lord, and I do not associate with my Lord anyone.’” [Sūrah al-Kahf (18): 35-38]

The word *Zann* in these two verses is referring to *Shakk*. This person thinks that it is most probable that the hour will not

be established, meaning the greater of the two possibilities to him is that the hour will not be established, nor is there a garden superior to his.

#### ➤ The Fourth Type: Disbelief of Turning Away

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),



“But those who disbelieve, from that of which they are warned, are turning away.” [Sūrah al-Aḥqāf (46):3]

I say [Shaykh Aḥmad al-Najmī]:

Turning away is divided into two categories:

1. A Complete Turning Away
2. A Partial Turning Away

A complete turning away necessitates disbelief. As for a partial turning away, then it is impermissible also, but it is possible for the person who commits it to reach the level of disbelief and it is possible he does not.

#### ➤ The Fifth Type: Disbelief of Hypocrisy

The proof for it is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),



﴿ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾

“That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.” [Sūrah al-Munāfiqūn (63:3)]

Hypocrisy is manifesting Islām and concealing disbelief. Whoever manifests Islām and conceals disbelief, then that is hypocrisy in belief, and he is deserving of a punishment and eternity in the Fire.

We seek refuge with Allāh from that. Rather, the hypocrites are threatened with the lowest level of the Fire. We ask Allāh for pardon and safety.

- Secondly, there is minor disbelief that does not cause a person to exit the religion. This is called disbelief in action.

They are the sins that have been referred to as disbelief in the Book and the Sunnah, but they have not reached the level of major disbelief. Examples of this are ungratefulness of blessings, fighting a Muslim and swearing by other than Allāh.

One of the verses in the Qur’ān that mentions the ungratefulness of blessings is where Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُّطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا  
رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ  
وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ﴾

“And Allāh presents an example: a city [i.e., Makkah] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allāh. So Allāh made it taste the envelopment of hunger and fear for what they had been doing.” [Sūrah al-Naḥl (16): 112]

I say [Shaykh Aḥmad al-Najmī]:

Reference to minor disbelief is also found in the Sunnah. An example of that is the statement of the Prophet (ﷺ):

“Cursing a Muslim is disobedience and fighting him is disbelief.”<sup>1</sup>

What is meant by disbelief here is disbelief in the bond of brotherhood of faith. Therefore, if the believers, whom Allāh has united by way of faith fight one another, then indeed they have disbelieved in this unity. In other words, they have denied it.

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<sup>1</sup> Collected by al-Bukhārī (#48) and Muslim (#64) in a narration narrated by ‘Abdullāh b. Mas‘ūd (رضي الله عنه).

This is why Allāh (سُبْحَانَهُ وَتَعَالَى) still called them brothers, despite them fighting [with one another].

Allāh (سُبْحَانَهُ وَتَعَالَى) said in Sūrah al-Hujurāt (49): 10,

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“Indeed the believers are nothing but brothers.”

He said this after He (سُبْحَانَهُ وَتَعَالَى) mentioned two parties: the transgressing and the transgressed against in His statement,

﴿ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَاقْتُلُوا الَّتِي بَغَتْ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ﴾

“And if two factions among the believers should fight...” Until He (سُبْحَانَهُ وَتَعَالَى) said, “The believers are but brothers, so make settlement between your brothers.” [Sūrah al-Hujurāt (49): 9-10.]

So He (سُبْحَانَهُ وَتَعَالَى) affirmed for them the brotherhood of faith, even in the presence of them fighting against one another.

The Khawārij erred in their understanding of this topic. They excommunicate Muslims [i.e. declare them to be disbelievers] due to major sins. This understanding has occurred due to

nothing but their ignorance, turning away from the Sunnah of the Messenger of Allāh, and their excommunication of the Companions and them not taking knowledge from them.

Therefore, they fell into – and we seek refuge with Allāh – repugnant innovation, which is excommunicating the Muslims, declaring the blood of those whose lives are inviolable to be lawful and making the taking of their wealth permissible; and that which results from that from tremendous corruption.

Thus, the distinguishing between the disbelief that causes a person to exit from the religion and the disbelief that does not is a serious affair.

This is similar to ruling by other than what Allāh revealed. Ibn ‘Abbās (رضي الله عنه) said about it, “It is not the disbelief that you deem it to be. It is not a disbelief that causes a person to leave the religion. It is disbelief lesser than [major] disbelief.”<sup>1</sup>

Similarly, the statement of the Prophet (صلى الله عليه وسلم),

“Two things present among the people are disbelief: maligning lineage and wailing over the deceased.”<sup>2</sup>

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<sup>1</sup> Collected by al-Hākim (2/342) and he said, “Its chain is authentic.” Al-Dhahabī agreed with him.

<sup>2</sup> Collected by Muslim (#67) in a narration narrated by Abū Hurayrah (رضي الله عنه).

There is an important matter that must be understood. The action of a person does not mean that he believes it to be permissible, nor does it necessitate disbelief. That which necessitates disbelief is believing something to be permissible.

Here is an example: We see a person using interest, fornicating or drinking intoxicants, time after time. It is not permissible to attribute disbelief to him and declare him a disbeliever, with disbelief that causes him to exit the religion.

In “Ṣaḥīḥ al-Bukhārī,” on the authority of ‘Umar b. al-Khaṭṭāb (رضي الله عنه),

“There was a man during the time of the Prophet (صلى الله عليه وسلم) whose name was ‘Abdullāh. He was nicknamed Ḥimmār, and he used to make the Messenger of Allāh laugh. The Messenger of Allāh had lashed him before for drinking intoxicants.

He was brought to the Messenger (صلى الله عليه وسلم) one day, and the Messenger (صلى الله عليه وسلم) lashed him. A man from the people said, ‘O Allāh curse him. How many times will he be brought!’ Upon hearing this, the Prophet (صلى الله عليه وسلم) said, ‘Do not curse him. By Allāh, I have not come to know except that he loves Allāh and His Messenger.’”<sup>1</sup>

In another wording of the narration it reads,

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<sup>1</sup> Collected by al-Bukhārī (#6780).

“So when he departed, a man said, “What is the matter with him?! May Allāh disgrace him.” Upon hearing this, the Messenger (ﷺ) said, “Do not be a helper of the Devil against your brother.””<sup>1</sup>

Just because a person is led by his desires, temptation or other factors that cause a person to fall into major sins does not necessitate disbelief – even if he falls into these sins numerous times. Unless that action is accompanied by rejection of the fact that it is impermissible and he deems it to be permissible, and this is an affair that is known from the religion by necessity. [In this case] this person has disbelieved. However, if they do not deem the act to be permissible, then this person has not disbelieved.

The important point here is that disbelief of blessing does not necessitate leaving the religion of Islām, it does not necessitate eternity in the Fire, it does not ruin all actions and it does not allow for a person to be called a disbeliever, except if that person deems an act permissible that there is consensus about its impermissibility, or he deems an act impermissible that there is consensus about its permissibility.

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<sup>1</sup> Collected by al-Bukhārī (#6781).

### **Exercise Questions on the Chapter**

1. Major disbelief is that which causes a person to leave the religion. How many types of it are there? What are the proofs for each type?

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2. What does the verse in Sūrah al-Ḥujarāt [49: 10] prove?

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3. Which deviated group declares Muslims disbelievers due to major sins lesser than Shirk?

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4. Shaykh Ahmad al-Najmī said they (i.e. the aforementioned deviant group) fell into this error for what reasons?

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5. What is a proof that you should not aid the Devil against your brother?

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## **Chapter: Hypocrisy**

### **Text:**

Hypocrisy is of two types: Hypocrisy in Belief and Hypocrisy in Action.

Hypocrisy in belief is six types. Whoever commits them is from the people who will be in the lowest depths of the Fire:

- The First: Denying the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- The Second: Rejecting some of what the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) brought.
- The Third: Hating the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- The Fourth: Hating some of what the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) brought.
- The Fifth: Happiness at the decline of the religion of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- The Sixth: Disliking that the Religion of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) be victorious.

Hypocrisy in action is five types. The proof for this is the statement of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“The signs of the hypocrite are three. When he speaks, he lies, when he promises, he does not fulfill it and when he is trusted, he does not fulfill his trust.”

And in another wording,

“When he disputes, he insults, and when he has a pact, he betrays his covenant.”

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### **Explanation**

His Saying, “In belief and action.” Its grammatical place in the sentence is that it is *Badl* from the word ‘two types’.

It is correct to say hypocrisy is of two types: in belief and in action.

Hypocrisy in belief causes its perpetrator to be from the people who are in the lowest depth of the fire. We seek refuge with Allāh from that.

This is the definition of hypocrisy in belief: It is inward rejection and denial, while manifesting belief.

Allāh (سُبْحَانَهُ وَتَعَالَى) mentions hypocrisy in belief, and He clarifies the traits of its people in Sūrah al-Baqarah, beginning with His statement,

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ﴾ (٨)

“And of the people are some who say, ‘We believe in Allāh and the Last Day,’ but they are not believers.”

The description continues to His statement (سُبْحَانَهُ وَتَعَالَى)،

﴿يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (٢٠)

“And if Allāh had willed, He could have taken away their hearing and their sight. Indeed, Allāh is over all things able.” [Sūrah al-Baqarah (2): 20].

He also clarified tremendously the traits of the hypocrites in Sūrah Barā [which is another name for Sūrah al-Tawbah]. He repeatedly said: “And among them,” “And among them,” and “And among them,” just as it is found in His statement (سُبْحَانَهُ وَتَعَالَى)،

﴿وَمِنْهُمْ مَّن يَقُولُ أَئِذَا دُنِيَ بِي وَلَا تَفْتِنِي أَلَا فِي الْفِتْنَةِ سَقَطُوا وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (٦١)

“And among them is he who says, ‘Permit me [to remain at home] and do not put me to trial.’ Unquestionably, into trial they have fallen. And

indeed, Hell will encompass the disbelievers.” [Sūrah al-Tawbah (9): 49]

Likewise there is His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ وَمِنْهُمْ مَّن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْخَطُونَ ﴾ ٥٨

“And among them are some who criticize you concerning the [distribution of] charities. If they are given from them, they approve; but if they are not given from them, at once they become angry.” [Sūrah al-Tawbah (9): 58]

And His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنْ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴾ ٧٥ ﴿ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴾ ٧٦ ﴿ فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴾ ٧٧

“And among them are those who made a covenant with Allāh, [saying], ‘If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous.’

But when He gave them from His bounty, they were stingy with it and turned away while they refused.

So He penalized them with hypocrisy in their hearts until the Day they will meet Him – because they failed Allāh in what they promised Him and because they [habitually] used to lie.” [Sūrah al-Tawbah (9): 75-77]

Throughout the course of that, Allāh (سُبْحَانَهُ وَتَعَالَى) clarified many of their traits, until He (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَإِذَا أَنْزَلَتْ سُورَةٌ أَنْ آمِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أَُولُوا  
الطَّلُولِ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ﴾ (٨١)

“And when a Sūrah was revealed [enjoining them] to believe in Allāh and to fight with His Messenger, those of wealth among them asked your permission [to stay back] and said, ‘Leave us to be with them who sit [at home].’” [Sūrah al-Tawbah (9): 86]

Up until He (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ  
قَدْ نَبَأْنَا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ  
إِلَى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنْشِئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (٩٤)

“They will make excuses to you when you have returned to them. Say, ‘Make no excuse – never will we believe you. Allāh has already informed us of your news [i.e., affair]. And Allāh will observe your deeds, and [so will] His Messenger; then you will be taken back to the Knower of the unseen and the witnessed, and He will inform you of what you used to do.”[Sūrah al-Tawbah (9): 94]

Up until He (سُبْحَانَهُ وَتَعَالَى) said,

وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ  
ثُمَّ انْصَرَفُوا صَرَفَ اللَّهِ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٢٧﴾

“And whenever a Sūrah is revealed, they look at each other, [saying], “Does anyone see you?” and then they dismiss themselves. Allāh has dismissed their hearts because they are a people who do not understand.” [Sūrah al-Tawbah (9): 127]

Throughout these verses Allāh (سُبْحَانَهُ وَتَعَالَى) clarified many of their actions. He (سُبْحَانَهُ وَتَعَالَى) also mentioned them and clarified many of their traits in Sūrah al-Aḥzāb. He (سُبْحَانَهُ وَتَعَالَى) did the same in Sūrah al-Munāfiqūn.

The definition of hypocrisy in belief, as mentioned earlier, is to manifest Islām and conceal disbelief. The hypocrite professes that he loves Allāh (سُبْحَانَهُ وَتَعَالَى), His Messenger and that he is a believer, but his condition is contrary to that: He

rejects the Messenger (ﷺ) and the Qur'ān. He hates the Messenger (ﷺ) and what he has brought, and he hates the religion of the Messenger (ﷺ).

Because of the corrupt creed of the hypocrite, he assembles with clear disbelievers such as the Jews, the Christians and the polytheists.

And this is how it is. The hypocrite is happy at a decline in the religion of the Messenger (ﷺ), and he is happy that the religions of disbelief are more apparent than the religion of Islām. He dislikes that the religion of the Messenger be victorious. This is hypocrisy in belief, which is in their hearts. We seek refuge with Allāh from hypocrisy and from corrupt belief.

As for hypocrisy of action, then here is its definition: It is to do an act of the hypocrites while belief remains in the heart. This does not remove a person from the religion; however, it is a gateway to it, and the person who commits it has in him belief and hypocrisy. And if a person commits it frequently it will be a cause for him to become a pure hypocrite.

The proof for hypocrisy in action is the statement of the Prophet (ﷺ),

“Four traits are the signs of a pure hypocrite; and whoever has a trait from them, then he has a trait of hypocrisy in him until he leaves it off. When he is trusted, he does not fulfill his trust. When he speaks, he

lies. When he makes a pact, he betrays his covenant. When he disputes, he insults.”<sup>1</sup>

And it has been mentioned in a Ḥadīth narrated by Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said,

“The signs of a hypocrite are three: When he speaks, he lies. When he promises, he breaks it. When he is trusted, he betrays.”<sup>2</sup>

And in another wording,

“When he disputes, he insults. When he has a pact, he breaks the covenant.”<sup>3</sup>

Hypocrisy in action does not remove [a person] from Islām; rather, the one who commits it is a disobedient Muslim.

The word *al-nifāq* comes from *al-nafaq*, which is *al-juhr* (a hole), the correlation is that the perpetrator of *al-nifāq* manifests a thing and hides its opposite.

Hypocrisy in action is called hypocrisy because the person who deceives in his speech makes it appear as if his speech is

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<sup>1</sup> Collected by al-Bukhārī (#34) and Muslim (#58) in a Ḥadīth narrated by ‘Abdullāh b. Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ).

<sup>2</sup> Collected by al-Bukhārī (#33) and Muslim (#59).

<sup>3</sup> Collected by al-Tirmidhī (#2632), and it was authenticated by al-Albānī in “Ṣaḥīḥ and Ḍa‘īf Sunan al-Tirmidhī.”



true, but it is not true. He promises, but at the time of the promise, he plans not to fulfill it. He manifests fulfillment, and he conceals a lack of fulfillment.

As for the person who makes a truthful promise and something that busies him arises which prevents him from fulfilling his promise, then this person is not a hypocrite.

Hypocrisy in action also applies to the one who is trusted then betrays, and to the one who disputes and then acts indignant: He swears by Allāh, and gives a false testimony, claims for himself something that does not belong to him and denies that which is true about him.

Similarly his statement (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ),

“When he has a pact, he breaks the covenant.”

Whoever has a pact, and he wants to fulfill the covenant, but a preventive factor arises, preventing him from fulfillment, then this person does not enter into the term hypocrisy.

So whoever possesses these four characteristics in himself, then evil has gathered in him and the traits of the hypocrites are purely in him. And whoever has one of these traits in himself, then he has a trait of the hypocrites in him.

Indeed, it is possible for good characteristics and bad characteristics to gather in a servant, and it is also possible for traits of belief, disbelief and hypocrisy to gather in him. He

deserves reward and punishment based on the factors that necessitate each.

Another example of hypocrisy in action is laziness in attending the congregational prayer in the Masjid, for indeed, it is from the traits of the hypocrites.

Hypocrisy is evil and very dangerous. The Companions were afraid to fall into it.

Ibn Abū Mulaykah (رَحِمَهُ اللهُ) said,

“I met thirty Companions of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). Each one of them feared hypocrisy from himself.”<sup>1</sup>



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<sup>1</sup> Collected by al-Bukhārī without its full chain of narration, (1/18).

### **Exercise Questions on the Chapter**

1. What are the six types of hypocrisy in belief?

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2. What is the definition of hypocrisy in belief?

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3. What are the traits of hypocrisy in action? Mention the Ḥadīth that highlights them.

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4. Which Sūrahs were mentioned that highlight the traits of the hypocrites? Mention some verses from them.

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5. What did Ibn Abī Mulaykah (رَحِمَهُ اللهُ) say about this topic?

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## **Chapter: The Meaning of al-Ṭāghūt and Its Head Categories**

### **Text:**

Know, may Allāh (سُبْحَانَهُ وَتَعَالَى) have mercy on you, that the first thing obligated on the children of Ādam was disbelief of aṭ-Ṭāghūt and belief in Allāh.

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ﴾

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allāh and avoid al-Ṭāghūt.’” [Sūrah al-Naḥl (16): 36]

The way to disbelieve in al-Ṭāghūt is to believe in the falsehood of worshipping other than Allāh, to leave it and to deem those who do so disbelievers and to have enmity towards them.

As for the meaning of believing in Allāh, then this means to believe that Allāh is the only one who truly deserves to be worshipped alone, without any partners.

It is to make all worship solely for Him alone and to negate worship for everything that is worshipped besides Allāh. You love the people who worship Allāh

alone and aid them, and you dislike the people of polytheism and have enmity towards them.

This is the religion of Ibrahīm. It is the religion that the one who does not enter it has declared himself a fool. His religion is the example that Allāh informed us of in His (سُبْحَانَهُ وَتَعَالَى) statement,

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدُّهُ﴾

“There has already been for you an excellent example in Ibrahīm and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone’” [Sūrah al-Mumtahinah (60): 4]

Al-Ṭāghūt is general for all that is worshipped besides Allāh, and he is pleased with worship being directed towards him. This is whether he is worshipped, followed or obeyed in that which is disobedience to Allāh and His Messenger.

Al-Ṭawāghīt are many, and their heads are five:

- The First: The Devil (al-Shayṭān), the one who calls people to the worship of other than Allāh.

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ﴾

“Did I not enjoin upon you, O children of Adam, that you not worship Satan – [for] indeed, he is to you a clear enemy.” [Sūrah Yāsīn (36): 60]

- The Second: A Tyrannical Ruler Who Changes the Rulings of Allāh

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ

قَبْلِكَ يُرِيدُونَ أَن يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِءِ

وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to al-Ṭāghūt, while they were commanded to reject it; and Satan wishes to lead them far astray.” [Sūrah al-Nisā (4): 60]

- The Third: The one who Rules by other than what Allāh Revealed

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ﴾ (٤٤)

“And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers.” [Sūrah al-Mā'idah (5):44]

- The Fourth: He Who Claims Knowledge of the Unseen Besides Allāh

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾ (٦١)

“[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone.” [Sūrah al-Jinn (72): 26]

And the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَةٍ إِلَّا يَعْلَمُهَا وَلَا رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ (٥٩)

“And with Him are the keys of the unseen; none knows them except Him. And He knows what is on the land and in the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry [thing] but that it is [written] in a clear record.” [Sūrah al-An‘ām (6): 59]

- The Fifth: The One who is Worshipped and He Is Pleased to Be Worshipped

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَلَيْسَ بِنَذِيرٍ لَهُ﴾  
 ﴿يَجْزِي الظَّالِمِينَ﴾ (٢١)

“And whoever of them should say, ‘Indeed, I am a god besides Him’ – that one We would recompense with Hell. Thus do We recompense the wrongdoers.” [Sūrah al-Anbiyā (21): 29]

Know that a person does not become a believer in Allāh until he disbelieves in al-Ṭāghūt.

The proof for that is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾  
 ﴿لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (٢٥٦)



“So whoever disbelieves in al-Ṭāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.” [Sūrah al-Baqarah (2): 256]

What is meant by the right course is the religion of Muḥammad (ﷺ), and what is meant by the wrong course is the religion of Abū Jahl. The most trustworthy handhold is to testify that none has the right to be worshipped except Allāh, and it includes two affairs: negation and affirmation.

It includes a negation of all acts of worship for other than Allāh, and it affirms that all acts of worship are to be done for Allāh alone; He has no partners.

And all praise is for Allāh. By way of His blessings, righteous deeds are completed.

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### **Explanation:**

Shaykh Muḥammad b. ‘Abdul-Wahhāb (رحمة الله) said, “Know, may Allāh (سُبْحَانَهُ وَتَعَالَى) have mercy on you, that the first thing obligated on the children of Ādam was disbelief of al-Ṭāghūt and belief in Allāh.

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ﴾

“And We certainly sent into every nation a messenger, [saying], ‘Worship Allāh and avoid al-Ṭāghūt.’” [Sūrah al-Naḥl (16): 36]

I say [Shaykh Aḥmad al-Najmī],

This verse contains three benefits, and they are as follows:

i. The First Benefit: Allāh (سُبْحَانَهُ وَتَعَالَى) informs us that He sent a messenger to every nation, meaning that there has not been a nation except that Allāh brought from it a messenger. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “You complete seventy nations. You are the best of them and most noble of them to Allāh.”<sup>1</sup>

This shows that Allāh sent to every nation a messenger to call them to the worship of Allāh alone and to establish the proof against them.

ii. The Second Benefit: His statement, “Worship Allāh” means that He sent a Messenger to every nation saying, “Worship Allāh.” In other words: “Single Him out in worship, and do not worship anything besides him.”

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<sup>1</sup> Collected by al-Tirmidhī (#3001) in a Ḥadīth narrated by Mu‘āwīyah b. Ḥaydah (رَضِيَ اللَّهُ عَنْهُ). Al-Albānī graded it ḥasan in “Ṣaḥīḥ and Ḍa‘īf Sunan al-Tirmidhī.”

iii. The Third Benefit: His statement, “And avoid al-Ṭāghūt” means that there has not been a Messenger that was sent except that he commanded his nation to worship Allāh alone and to avoid al-Ṭāghūt. In other words: Abandon them and believe that they are false.

The statement of Shaykh Muḥammad b. ‘Abdul-Wahhāb,

“As for the way to disbelieve in al-Ṭāghūt,” then this means to believe that it is falsehood to worship other than Allāh; it means to abandon it, to hate it, to deem those who do so disbelievers and to have enmity towards them.

The statement of Shaykh Muḥammad b. ‘Abdul-Wahhāb, “As for the meaning of belief in Allāh,” then it means to believe that Allāh is the only one who truly deserves to be worshipped, alone, without partners.

It is to make all worship solely for him, all types of worship are solely for Allāh – He has no partners – and to negate worship for everything that is worshipped besides Allāh. You love the people who worship Allāh alone and aid them, and you dislike the people of polytheism and have enmity towards them.

Perhaps a person may say, “If I worship Allāh and disbelieve in al-Ṭāghūt, how can my Lord task me with disliking the people of polytheism and having enmity towards them?”

The answer is that disliking the people of polytheism and having enmity towards them is obligatory upon every Muslim. And affection towards the people of Tawhīd, loving them and aiding them is also obligatory.<sup>1</sup>

This is due to the statement of Allāh (سُبْحَانَهُ وَتَعَالَى)،

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيَدْخُلُهُمُ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

“You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith...”  
[Sūrah al-Mujādilah (58): 22]

This verse is a clear proof that no one loves and aids polytheists except someone who is weak in his faith and his portion of it is small. As for the people of true faith, then they despise the people of polytheism and have enmity towards them.

<sup>1</sup> [PN] Refer to the appendix.

This is the religion of Ibrahīm (عليه السلام). The religion that no one rejects, except for he who has made a fool of himself.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾  
(130)

“And who would be averse to the religion of Ibrahīm except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.” [Sūrah al-Baqarah (2): 130]

O Allāh, make us from those whom you chose, O [our] Lord - those whom you have chosen for them belief in you and love of you - those whom you have chosen for them hatred for that which is worshipped besides you and hatred for everyone who worships other than you.

Shaykh Muḥammad b. ‘Abdul-Wahhāb (رَحْمَةُ اللَّهِ) said,

“This is the religion of Ibrahīm that whoever is averse to it has made a fool of himself. It is the example that Allāh informed about in His statement (سُبْحَانَهُ وَتَعَالَى),

﴿قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُؤُا مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۚ﴾

“There has already been for you an excellent pattern in Abraham and those with him, when they said to their people ‘Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone.’” [Sūrah al-Mumtaḥinah (60): 4]”

This verse is a proof for enmity and hostility towards the polytheist and disbelievers. That is because Allāh is the One Who created us. He also created the whole universe and that which is in it from lofty creations and lower creations. He is the One Who created the creation and provided for them. He is the One Who gave them life. He is the One Who makes provisions easy for them. He commanded them to worship Him alone. Therefore, whoever worships other than Him and believes in other than Him, then he has declared himself a fool.

Is it true to those with intellect that Allāh is the One Who creates, provides, gives life, gives death, and that He is the One Who commanded the servants to worship Him alone, without any partners?

Is it correct to those with intellect that Allāh is the One Who creates and provides, yet other than Him is worshipped from that which has not created anything for you, nor for other than you an atoms weight of anything, nor does it own anything!

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ  
فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مَنِ  
ظَهِيرٌ ﴾ (٢٢)

“Say, [O Muḥammad], ‘Invoke those you claim [as deities] besides Allāh.’ They do not possess an atom’s weight [of ability] in the heavens or on the earth, and they do not have therein any partnership [with Him], nor is there for Him from among them any assistant.”  
[Saba (34): 22]

Allāh (سُبْحَانَهُ وَتَعَالَى) said in Sūrah al-Fāṭir, after He mentioned many things from His dominion that are in existence,

﴿ يُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ  
وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ  
وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴾ (١٣) إِنَّ تَدْعُوهُمْ

لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ  
بِشْرِكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَيْرٍ ﴿١٤﴾

“That is Allāh, your Lord; to Him belongs sovereignty. And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [One] Acquainted [with all matters].” [Sūrah al-Fāṭir (35): 13-14]

Then, He (سُبْحَانَهُ وَتَعَالَى) said,

﴿يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ  
﴿١٥﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٦﴾﴾

“O mankind, you are those in need of Allāh, while Allāh is the Free of need, the Praiseworthy. If He wills, He can do away with you and bring forth a new creation. And that is for Allāh not difficult.” [Sūrah al-Fāṭir (35): 15-16]

Allāh (سُبْحَانَهُ وَتَعَالَى) has certainly informed that those who are called upon besides Him do not own an atoms weight in the Heavens nor on Earth, and He negated the delusional thoughts of partnership:



﴿وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكَ﴾

“And they do not have therein any partnership [with Him].”

And He likewise negated any type of aid or assistance:

﴿وَمَا لَهُ مِنْهُمْ مِّنْ ظَهِيرٍ﴾

“Nor is there for Him from among them any assistant.”

He informed in Sūrah al-Fāṭir that those who are called upon besides Him,

﴿مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ﴾

“Do not possess [as much as] the membrane of a date seed.”

And the membrane of a date seed is the white lining or covering found on the date seed.

Ownership is exclusively for Allāh. The kings and royals of this world and all that they own, all of them belong to Allāh. He negated that those who are called on besides Him can hear, and He negated that even if they could hear – meaning if that which is called on was alive and you called on them to relieve you from duress that only Allāh is able to relieve – they would not be able to answer your call.

These things that are called upon besides Allāh will deny those who make them a partner with Allāh, meaning: rebuke them and reject them. [Allāh (سُبْحَانَهُ وَتَعَالَى) says],

﴿وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشِرِكِكُمْ وَلَا يَنْبِتُكَ مِثْلُ خَيْرِ﴾ (١٤)

“And on the Day of Resurrection they will deny your association. And none can inform you like [One] Acquainted [with all matters].”

All of this is establishing and clarifying that Allāh is the One Who deserves to be worshipped alone, without any partners. For this reason, there comes in the Ḥadīth,

“Indeed Allāh (سُبْحَانَهُ وَتَعَالَى) commanded Yaḥyá b. Zakarīyāh (عَلَيْهِ السَّلَام) with five, and He commanded him to command the Children of Isrā’īl to abide by them. But he was slow in doing so. So ‘Īsá (عَلَيْهِ السَّلَام) said:

“Either you command them, or I shall command them.”

Yaḥyá (عَلَيْهِ السَّلَام) said:

“I fear that if you precede me in this, then Allāh will punish me.”

Thus, he gathered the Children of Isrā’īl [and stated],

“The first of them is that you worship Allāh and not associate anything with him. The parable of the one who associates others with Allāh is that of a man who buys a servant with his wealth, then he says to him: ‘Work, and hand over the profit.’ So the servant works and gives the profits to someone other than his master. Which of you would like to have a servant like that?”<sup>1</sup>

### **The Meaning of al-Ṭāghūt**

Al-Ṭāghūt linguistically is taken from the word *al-ṭugyān*, which means to transgress the bounds, to transgress from truth to falsehood, to transgress from belief to disbelief, and other examples that are similar to that. And every Ṭāghūt is a disbeliever without doubt.<sup>2</sup>

Al-Ṭāghūt is a general word or noun. Therefore, everything that is worshipped besides Allāh and is pleased with that worship, whether it is worshipped, followed or obeyed in that which is disobedience to Allāh and His Messenger, then that person or object is a Ṭāghūt.

Al-Ṭawāghīt are many, and their heads are five:

- The First:

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<sup>1</sup> Collected by al-Tirmidhī (#2863) in a Ḥadīth narrated by al-Ḥārith b. al-Ash‘arī (رَضِيَ اللَّهُ عَنْهُ), and it was authenticated by al-Albānī (رَضِيَ اللَّهُ عَنْهُ) in “Ṣaḥīḥ and Ḍa‘īf Sunan al-Tirmidhī.”

<sup>2</sup> See “Al-Muntaqā” by al-Fawzān (2/278).

The First: The Devil (al-Shayṭān) who calls people to the worship of other than Allāh.

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿الَّذِينَ آمَنُوا إِلَىٰ ذِكْرِ اللَّهِ يَتَذَكَّرُونَ ۖ وَأَنذَرُوا آلَٰدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ

عَدُوٌّ مُّبِينٌ﴾

“Did I not enjoin upon you, O children of Adam, that you not worship Satan – [for] indeed, he is to you a clear enemy. And that you worship [only] Me? This is a straight path.” [Sūrah Yāsīn (36): 60-61]

- The Second: A tyrannical ruler who changes the rulings of Allāh.

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنزِلَ مِن

قَبْلِكَ يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِء

وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾

“Have you not seen those who claim to have believed in what was revealed to you, [O Muḥammad], and what was revealed before you? They wish to refer legislation to al-Ṭaghūt, while they were commanded

to reject it; and Satan wishes to lead them far astray.”  
[Sūrah al-Nisā (4): 60]

So Allāh (سُبْحَانَهُ وَتَعَالَى) named the one who rules by other than what Allāh revealed to His Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) a Ṭāghūt.

This is if the one who is ruling by other than Allāh is an oppressive disbeliever<sup>1</sup>, like if he fell into the fourth nullifier of Islām<sup>2</sup>, or other than it from the nullifiers and things that

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<sup>1</sup> As for the one who rules by other than what Allāh revealed oppressively and disobediently, then this is not one of the heads of Ṭāghūt, nor is he considered a Ṭāghūt.

This is because every Ṭāghūt is a disbeliever, and when applying excommunication (Takfīr) to the one who rules by other than what Allāh revealed, it is a must that all the conditions are fulfilled and all of the preventive factors mentioned in the pure legislation have been removed.

The person who rules by other than Allāh can be a disbeliever or someone who is disobedient, sinful or oppressive. Oppression and disobedience are levels and degrees, according to the effects of the general or specific corruption caused, or a combination of the two, or their consequences.

Pay attention to these details.

<sup>2</sup> The fourth nullifier is to believe that there is a guidance that is more complete than the guidance of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), or to believe that rulings other than his

cause a person to exit the religion. In that situation a person is called a Ṭāghūt; rather, he is one of their heads.

As for the followers and those who obey the one who rules by other than what Allāh revealed, the one who has made permissible that which Allāh made impermissible and made impermissible that which Allāh made permissible, then they are in one of two states:

1. The First State:

They obey them in this and they know that they have replaced the rulings of Allāh and that they are in opposition to the Messengers (عَلَيْهِمُ السَّلَام).

So along with this obedience, they also believe in making impermissible what Allāh made permissible, and they also believe in making permissible what Allāh made impermissible.

This state is disbelief that causes an exit from the religion.

2. The Second State:

They obey and follow those who have changed the legislation of Allāh (سُبْحَانَهُ وَتَعَالَى), but they believe in the

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(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) rulings are better. Such as those who believe the rulings of al-Ṭawāghīt are better than the rulings of the Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Whoever feels this way or believes it, has disbelieved.

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impermissibility of that which Allāh made impermissible and they believe in permissibility of that which Allāh made permissible. However, they obey them due to desires and disobedience.

The example of this is what many disobedient people do when they are given permission to drink intoxicants, and as a result they will not be punished. Another example is when they are given permission to steadily use interest [in the place they reside].

They drink intoxicants hoping for pleasure, and they indulge in interest seeking wealth – while they confess to their sins. The example of this is the condition of many of the Muslims in this time. So the ruling on these people is the same ruling as those similar to them from the people of sins and disobedience.

[Within] this category of [Shirk] polytheism (i.e. polytheism of obedience), it is possible for a learned person whose knowledge has not benefitted him and he follows his desires to fall into this affair. Thus, he obeys a ruler or someone who is in charge in making permissible that which Allāh made impermissible and making impermissible that which Allāh made permissible, hoping by way of that to gain status, or luxuries, or rulership and leadership.

Shaykh al-Islām Ibn Taymīyah (سُبْحَانَهُ وَتَعَالَى) said,

“When a learned person leaves that which he learned and he follows the ruling of a ruler that opposes the

ruling of Allāh and His Messenger, he becomes an apostate, a disbeliever and he deserves the punishment of Allāh in this life and the hereafter.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿الْمَصِّ ۝۱﴾ كَتَبْنَا أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ  
وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿۲﴾ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا  
مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ﴿۳﴾

“Alif, Lām, Mīm, Şād. [This is] a Book revealed to you, [O Muḥammad] – so let there not be in your breast distress therefrom – that you may warn thereby and as a reminder to the believers. Follow, [O mankind], what has been revealed to you from your Lord and do not follow other than Him any allies. Little do you remember.” [Sūrah al-A‘rāf (7): 1-3]

Even if he followed the rulings of other than Allāh due to being hit, jailed, and harmed by various means so he could leave off his knowledge of what Allāh and His Messenger have legislated – legislation which is obligatory for him to follow – he would deserve the punishment of Allāh.

Rather, it is upon him to be patient, even if he is harmed in the path of Allāh. This is the way of Allāh with the prophets and their followers.



Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿الْم ۝ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ۚ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ۚ﴾

“Alif, Lām, Mīm. Do the people think that they will be left to say, ‘We believe’ and they will not be tried? But We have certainly tried those before them, and Allāh will surely make evident those who are truthful, and He will surely make evident the liars.” [Sūrah al-‘Ankabūt (29): 1-3]”

To the end of Shaykh al-Islām’s speech which is found in Majmū‘ al-Fatāwá (35/372-373).

3. The Third: The one who rules by other than what Allāh revealed.

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْكَافِرُونَ ۝﴾

“And whoever does not judge by what Allāh has revealed – then it is those who are the disbelievers.” [Sūrah al-Mā'idah (5):44]

This is the one who rules by other than what Allāh revealed and believes that the rulings of Islām are not

appropriate, or he makes it permissible to rule by other than what Allāh revealed.

#### 4. The Fourth:

The one who claims knowledge of the unseen along with Allāh. Allāh (سُبْحَانَهُ وَتَعَالَى) denied knowledge of the unseen from others besides Himself.

The Most Exalted in speech said,

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾  
﴿٦٥﴾

Say, ‘None in the heavens and earth knows the unseen except Allāh,’ and they do not perceive when they will be resurrected.” [Sūrah al-Naml (27): 65]

And He (سُبْحَانَهُ وَتَعَالَى) said,

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا﴾  
﴿٦٦﴾

“[He is] Knower of the unseen, and He does not disclose His [knowledge of the] unseen to anyone.” [Sūrah al-Jinn (72): 26]

And He (سُبْحَانَهُ وَتَعَالَى) said

﴿ وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتٍ الْأَرْضِ وَلَا رَطْبٌ  
وَلَا يَأْسُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾

“And with Him are the keys of the unseen; none knows them except Him.” [Sūrah al-An‘ām (6): 131]

#### 5. The Fifth: The One who is Worshipped, and He is Pleased to be Worshipped

The proof for this is the statement of Allāh (سُبْحَانَهُ وَتَعَالَى),

﴿ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ  
نَجْزِي الظَّالِمِينَ ﴾

“And whoever of them should say, ‘Indeed, I am a god besides Him’ – that one We would recompense with Hell. Thus do We recompense the wrongdoers.” [Sūrah al-Anbiyā (21): 29]

More than one of the Salaf have enumerated these Ṭawāghīt, such as Ibn al-Qayyim and other than him from the people of knowledge.

He (رَحِمَهُ اللهُ) said, “Al-Ṭawāghīt are many, and their heads are five<sup>1</sup>:

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<sup>1</sup> I have mentioned them for benefit, due to a difference between what the compiler of the treatise and what Ibn al-Qayyim and other than him have mentioned. This is because “a tyrannical ruler who changes the rulings of Allāh” enters into “the one who rules by other than what Allāh revealed.” And this issue will come in its place amongst the five heads of Ṭawāghīt that Ibn al-Qayyim mentioned, “Whoever calls people to worship himself.” This is whether he is a ruler or not.

Similarly, if you were to ponder, then you would see that whoever calls people to the worship of himself, if he was responded to he would enter into those are worshipped besides Allāh and he is pleased with being worshipped. Rather, he calls to that due to his transgression and his corrupt inner self. And refuge is sought with Allāh.

It must be made known that a tyrannical ruler who changes the rulings of Allāh is an issue that is detailed according to the person’s belief. And this was discussed previously in the chapter of [Shirk] polytheism of obedience and other than it.

Therefore, if he was a learned person or a worshipper who called the people to his obedience, and they responded, then he made permissible that which is impermissible, and he made impermissible that which is permissible, then by way of that they have worshipped him and taken him as a lord besides Allāh, just as Allāh (سُبْحَانَهُ وَتَعَالَى), said,

1. The Devil, may the curse of Allāh be on him, for indeed, he is the head of al-Ṭawāghīt.

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﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾

“They have taken their scholars and monks as lords besides Allāh, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is nothing worthy of worship except Him. Exalted is He above whatever they associate with Him.” [Sūrah al-Tawbah (9): 31]

By acting in this manner, he is the severest in transgression and corruption. This is because he has gathered between being a person who calls people to the worship of himself and a person who rules by other than what Allāh (سُبْحَانَهُ وَتَعَالَى) revealed. So, he is from the heads of the Ṭawāghīt from two angles. This was the condition of al-Namrūd and Fir‘awn with their people.

2. Whoever is worshipped besides Allāh and is pleased with that.
3. Whoever claims knowledge of the unseen.
4. Whoever calls people to the worship of himself.

This (i.e. calling people to the worship of himself) is what some of the people of desires do, such as the Rāfiḍah, those who are a part of Ṣūfī orders and other than them – those who dictate to many heedless people, and their amount is plentiful! May Allāh guide them to monotheism and the Sunnah.

Those people (i.e. the people of desires, the heads of Ṣūfī orders) designate for themselves attributes of lordship and a station of worship. This is from the angle that they claim for themselves that they bring about benefit, cause harm, have the ability to affect others, to affect the universe, to control affairs, etc.

They manipulate [the servants of Allāh] and become their leaders by way of falsehood. They claim a sign of showing love and respect to them is to supplicate to them, to seek deliverance from them and to seek aid from them, this is whether they are alive or after their death. This is clearly calling to polytheism [Shirk].

Supplication, just as we find in an authentic Ḥadīth, is worship<sup>1</sup>, and seeking deliverance is worship. It is not permissible nor allowed to direct any form of worship, outward or inward, except to Allāh. However, what they do is untruthfully and deceptively name it honoring the righteous, giving due right to the allies of Allāh, aiding them and loving them. In reality, it is major polytheism [Shirk] and a means to it.

Rather, they believe that leaving off this [Shirk] polytheism is being rude and displaying hatred towards them. This is from the deception of the Devil that he has fooled them and their followers with. This is present in

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<sup>1</sup> Collected by al-Tirmidhī (#3247) in a Ḥadīth narrated by al-N‘umān b. Bashīr. He said, “I heard the Prophet (ﷺ) saying, ‘Supplication is worship.’” The he recited,

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

“And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible.” [Sūrah Ghāfir (40): 60]

Authenticated by al-Albānī in “Ṣaḥīḥ and Ḍa‘īf Sunan al-Tirmidhī.”

their books. We seek refuge with Allāh from polytheism and from exaggeration in righteous people.<sup>1</sup>

5. Whoever rules by other than what Allāh revealed.

Know that a person does not become a believer in Allāh except if he disbelieves in al-Ṭāghūt.

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

“They who believe and do not mix their belief with injustice those will have security, and they are [rightly] guided.” [Sūrah al-An‘ām (6): 82]

Allāh (سُبْحَانَهُ وَتَعَالَى) said,

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ  
عَلِيمٌ﴾

“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Ṭāghūt and believes in Allāh has grasped the most trustworthy handhold

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<sup>1</sup> For additional benefit, see “An Explanation of The Six Foundations” by the virtuous Shaykh Ṣāliḥ al-Fawzān. May Allāh give him success and raise his status within the Muslim nation.



with no break in it. And Allāh is Hearing and Knowing.” [Sūrah al-Baqarah (2): 134]

“The right course” means to believe in Allāh, and it is the religion of Muḥammad (ﷺ) and those who follow him.

“The wrong path” means disbelief in Allāh, and it is the religion of Abū Jahl and those who traverse his path.

“The most trustworthy handhold” is to bear witness that none has the right to be worshipped except Allāh. This statement includes a negation and an affirmation. You negate all types of worship directed to other than Allāh (سُبْحَانَهُ وَتَعَالَى), and you affirm all types of worship, all of them, for Allāh alone, Who has no partners.

All praise is for Allāh, He who by way of His blessings righteous actions are completed, and by remembering Him life is prosperous.

This is the end of the explanation of “Obligatory Matters that Every Muslim Must Know.” May Allāh exalt the mention of and grant safety to our Prophet and beloved, Muḥammad, the best of creation.<sup>1</sup>

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<sup>1</sup> The completion of the review and the comments that Allāh made easy on this treatise were finished on 2/12/1425 AH

### **Exercise Questions on the Chapter**

1. Mention a verse that obligates disbelief in al-Ṭāghūt.

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2. What are three benefits that Shaykh Aḥmad al-Najmī (رَحْمَةُ اللَّهِ) mentioned from Sūrah al-Naḥl [16: 36]?

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3. What is the definition of al-Ṭāghūt?

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4. What are the five heads of al-Ṭāghūt according Ibn al-Qayyim (رَحْمَةُ اللَّهِ)?

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5. What was first thing that Allāh obligated in the children of Ādam?

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## Appendix One

### The Ruling of Loving One's Non-Muslim

#### Relatives with an Innate, Natural Love

Shaykh Muḥammad Bāzmūl (حَفْظَةُ اللَّهِ) said,

“Is it permissible for a Muslim to love a non-Muslim [with natural love]?”

The answer is yes; this is allowed.”

He continued to say,

“The proof is the saying of Allāh,

﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ  
لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا  
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ  
يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ﴾

“This day all good foods have been made lawful, and the food of those who were given the Scripture is lawful

for you and your food is lawful for them. And lawful in marriage are chaste women from among the Believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking secret lovers. And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers.” [Sūrah al-Mā'idah 5:5]

The part of the *āyah* that is a proof in this case is,

﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾

“And chaste women from among those who were given the Scripture.”

This is a proof from the perspective that Allāh has allowed Muslim men to marry chaste women from the people of the Book, and it is accepted that a relationship between a man and his wife will not be void of a type of love and affection that [naturally] occurs between a man and the wife. So when Allāh allowed the marriage to chaste women from the people of the Book – recognizing that the relationship will not be void of what was mentioned – then this shows that this is not the type of love that will exit a person from the fold of the Religion. This is why I defined the love that will exit a person

from the Religion to be the loving of the Religion and belief that the disbeliever professes.”<sup>1</sup>

Another proof is the saying of Allah,

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ

بِالْمُهْتَدِينَ﴾

“Indeed, (O Muḥammad), you cannot guide those whom you love, but Allāh guides whom He wills. And He is most knowing of the rightly guided.” [Sūrah al-Qaṣaṣ 28:56].”<sup>2</sup>

Shaykh Ṣāliḥ al-Fawzān (حَفِظَهُ اللهُ) stated,

“Indeed, you.” O Messenger.

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<sup>1</sup> Refer to *al-Walā' Wa al-Barā'* (p. 13) of Muḥammad Bāzmūl.

<sup>2</sup> Ibn al-Jawzī (d.597H) said in *Zād al-Maṣīr* (6/112), “About His saying, “Those whom you love,” there are two interpretations:

**The First:** those whom you love to be guided.

**The Second:** those whom you love due to their kinship [i.e. natural, innate love].”

“Cannot guide.” You do not control guidance.

“Those whom you love.” From your relatives and your uncle. The intent behind love here is natural, innate love and not religious love. It is not permissible to love a polytheist with religious love, even if they are the closest of relatives:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ  
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ  
إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ﴾

“You will not find a people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.” [Sūrah al-Mujādilah 58:22]...”<sup>1</sup>



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<sup>1</sup> Refer to *Iʿānah al-Mustafīd* (1/356) of Ṣāliḥ al-Fawzān.

## الأصول الثلاثة التي يجب على كل مسلم ومسلمة معرفتها

وهي : معرفة العبد ربه ودينه ونبيه محمداً صلى الله عليه وسلم :  
فإن قيل لك : من ربك ؟ فقل : ربي الله الذي رباني وربى جميع العالمين بنعمته ،  
وهو معبودي ، ليس لي معبود سواه .  
وإذا قيل لك : ما دينك ؟ فقل : ديني الإسلام ، وهو الاستسلام لله بالتوحيد  
والانقياد وبالطاعة والبراء من الشرك وأهله .  
وإذا قيل لك : من نبيك ؟ فقل : محمد بن عبد الله بن عبد المطلب بن هاشم ،  
وهاشم من قريش ، وقريش من العرب ، والعرب من ذرية إسماعيل بن إبراهيم  
عليهما وعلى نبينا أفضل الصلاة والتسليم.

### أصل الدين وقاعدته أمران

الأول : الأمر بعبادة الله وحده لا شريك له ، والتحريض على ذلك ، والموالاتة فيه ،  
وتكفير من تركه .  
الثاني : الإنذار عن الشرك في عبادة الله ، والتغليظ في ذلك ، والمعاداة فيه ،  
وتكفير من فعله .

### شروط لا إله إلا الله

الأول : العلم بمعناها نفياً وإثباتاً .  
الثاني : اليقين ، وهو : كمال العلم بها ، المنافي للشك والريب .  
الثالث : الإخلاص المنافي للكذب .  
الرابع : الصدق المنافي للكذب .  
الخامس : المحبة لهذه الكلمة ، ولما دلت عليه ، والسرور بذلك .

السادس : الانقياد لحقوقها ، وهي : الأعمال الواجبة ، إخلاصاً لله ، وطلباً لمرضاته.  
السابع : القبول المنافي للرد .

أدلة هذه الشروط من كتاب الله تعالى ومن سنة رسول الله صلى الله عليه وسلم :

دليل العلم : قوله تعالى : { فأعلم أنه لا إله إلا الله } وقوله : { إلا من شهد بالحق وهم يعلمون } أي بـ " لا إله إلا الله " { وهم يعلمون } بقلوبهم ما نطقوا به بألسنتهم.

ومن السنة : الحديث الثابت في الصحيح عن عثمان رضي الله عنه قال : ( قال رسول الله صلى الله عليه وسلم : من مات وهو يعلم أنه لا إله إلا الله دخل الجنة )

ودليل اليقين : قوله تعالى : { إنما المؤمنون الذين ءامنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون } فاشتراط في صدق إيمانهم بالله ورسوله كونهم لم يرتابوا - أي لم يشكوا - فأما المرتاب فهو من المنافقين .

ومن السنة : الحديث الثابت في الصحيح عن أبي هريرة رضي الله عنه ، قال : ( قال رسول الله صلى الله عليه وسلم : أشهد أن لا إله إلا الله وأني رسول الله ، لا يلقى الله بهما عبد غير شاك فيهما إلا دخل الجنة ) وفي رواية : ( لا يلقى الله بهما عبد غير شاك فيحجب عن الجنة ) . وعن أبي هريرة أيضاً من حديث طويل : ( من لقيت من وراء هذا الحائط يشهد أن لا إله إلا الله مستيقناً بها من قلبه فبشره بالجنة ) .

ودليل الإخلاص : قوله تعالى : { ألا لله الدين الخالص } وقوله سبحانه : { وما من أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء } .



ومن السنة : الحديث الثابت في الصحيح عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم : ( أسعد الناس بشفاعتي من قال لا إله إلا الله خالصاً من قلبه -أو من نفسه - ) وفي الصحيح عن عتبان بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم : ( إن الله حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله عز وجل ) وللنسائي في " اليوم والليلة " من حديث رجلين من الصحابة عن النبي صلى الله عليه وسلم : ( من قال لا إله إلا الله وحده لا شريك له ، له الملك ، وله الحمد ، وهو على كل شيء قدير ، مخلصاً بها من قلبه ، يصدق بها لسانه ... إلا فتق الله السماء فتقاً ، حتى ينظر إلى قائلها من أهل الأرض ، وحق لعبد نظر إليه الله أن يعطيه سؤلته ) .

ودليل الصدق : قوله تعالى : { الم \* أحسب الناس أن يتركوا أن يقولوا ءامنا وهم لا يفتنون \* ولقد فتنا الذين من قبلهم فليعلمن الله الذين صدقوا وليعلمن الكاذبين } وقوله تعالى : { ومن الناس من يقول ءامنا بالله واليوم الآخر وما هم بمؤمنين \* يخادعون الله والذين ءامنوا وما يخدعون إلا أنفسهم وما يشعرون \* في قلوبهم مرض فزادهم الله مرضاً ولهم عذاب أليم بما كانوا يكذبون } .

ومن السنة : ما ثبت في الصحيحين عن معاذ بن جبل رضي الله عنه عن النبي صلى الله عليه وسلم : ( ما من أحد يشهد أن لا إله إلا الله وأن محمداً رسول الله ، صادقاً من قلبه ، إلا حرمه الله على النار ) .

ودليل المحبة : قوله تعالى : { ومن الناس من يتخذ من دون الله أنداداً يحبونهم كحب الله والذين ءامنوا أشد حباً لله } وقوله : { يأبى الله الذين ءامنوا أن يرتدوا منكم

عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه أذلة على المؤمنين أعزة على الكافرين يجاهدون في سبيل الله ولا يخافون لومة لائم } .

ومن السنة : ما ثبت في الصحيح عن أنس رضي الله عنه ، قال : ( قال رسول الله صلى الله عليه وسلم : ثلاث من كن فيه وجد حلاوة الإيمان : أن يكون الله ورسوله أحب إليه مما سواهما ، وأن يحب المرء لا يحبه إلا الله ، وأن يكره أن يعود في الكفر بعد إذ أنقذه الله منه كما يكره أن يقذف في النار ) .

ودليل الانقياد : ما دل عليه قوله تعالى : { وأنبيوا إلى ربكم وأسلموا من قبل أن يأتيكم العذاب ثم لا تنصرون } وقوله : { ومن أحسن ديناً ممن أسلم وجهه لله وهو محسن } وقوله : { ومن يسلم وجهه لله وهو محسن فقد استمسك بالعروة الوثقى } أي بـ " لا إله إلا الله " ، وقوله تعالى : { فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً } .

ومن السنة : قوله صلى الله عليه وسلم : ( لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به ) وهذا هو تمام الانقياد وغايته .

ودليل القبول : قوله تعالى : { وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال مترفوها إنا وجدنا آباءنا على أمة وإنا على آثارهم مقتدون \* قال أولوا جنتكم بأهدى مما وجدتم عليه آباءكم قالوا إنا بما أرسلتم به كافرون \* فانتقمنا منهم فانظر كيف كان عاقبة المكذبين } وقوله تعالى : { إنهم كانوا إذا قيل لهم لا إله إلا الله يستكبرون \* ويقولون إنا لطاركوها الهتنا لشاعر مجنون } .

ومن السنة : ما ثبت في الصحيح عن أبي موسى رضي الله عنه عن النبي صلى الله

عليه وسلم : ( مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضاً ، فكان منها نقية قبلت الماء فأنبتت الكلأ والعشب الكثير ، وكانت منها أجادب أمسكت الماء فنفع الله به الناس فشربوا وسقوا وزرعوا ، أصاب منها طائفة أخرى إنما هي قيعان لا تمسك الماء ولا تنبت كلأ ، فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعلم وعلم ، ومثل من لم يرفع بذلك رأساً ولم يقبل هدى الله الذي أرسلت به ).

### نواقض الإسلام

اعلم أن نواقض الإسلام عشرة :

الأول : الشرك في عبادة الله تعالى ، قال الله تعالى : { إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء } وقال : { إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار } ومنه الذبح لغير الله ، كمن يذبح للجن أو للقبر .

الثاني : من جعل بينه وبين الله وسائط يدعوههم ويسألهم الشفاعة ويتوكل عليهم ، كفر إجماعاً .

الثالث : من لم يكفر المشركين أو شك في كفرهم أو صحح مذهبهم .

الرابع : من اعتقد أن غير هدي النبي صلى الله عليه وسلم أكمل من هديه ، أو أن حكم غيره أحسن من حكمه - كالذي يفضل حكم الطواغيت على حكمه - فهو كافر .

الخامس : من أبغض شيئاً مما جاء به الرسول صلى الله عليه وسلم ولو عمل به ، كفر .

السادس : من استهزأ بشيء من دين الرسول صلى الله عليه وسلم أو ثوابه أو عقابه ، والدليل قوله تعالى : { ولئن سألتهم ليقولن إنما كنا نخوض ونلعب قل أبالله وآياته ورسوله كنتم تستهزءون \* لا تعتذروا قد كفرتم بعد إيمانكم } .

السابع : السحر ، ومنه الصرف والعطف ، فمن فعله أو رضي به كفر ، والدليل قوله تعالى : { وما هم بضارين به من أحد إلا بأذن الله ويتعلمون ما يضرهم ولا ينفعهم } .

الثامن : مظاهرة المشركين ومعاونتهم على المسلمين ، والدليل قوله تعالى : { ومن يتولهم منكم فإنه منهم إن الله لا يهدي القوم الظالمين } .

التاسع : من اعتقد أن بعض الناس يسعه الخروج عن شريعة محمد صلى الله عليه وسلم ، كما وسع الخضرا الخروج عن شريعة موسى عليه السلام ، فهو كافر .

العاشر : الإعراض عن دين الله تعالى ، لا يتعلمه ولا يعمل به ، والدليل قوله تعالى : { ومن أظلم ممن ذكر آيات ربه ثم أعرض عنها إنا من المجرمين منتقمون } .

ولا فرق في جميع هذه بين الهازل والجاد والخائف إلا المكره ، وكلها من أعظم ما يكون خطراً وأكثر ما يكون وقوعاً ، فينبغي للمسلم أن يحذرهما ويخاف منهما على نفسه ، نعوذ بالله من موجبات غضبه وأليم عقابه.

### التوحيد ثلاثة أنواع

الأول : توحيد الربوبية : وهو الذي اقر به الكفار على زمن رسول الله صلى الله عليه وسلم ، وقتلهم رسول الله صلى الله عليه وسلم ، ولم يدخلهم في الإسلام ، واستحل دماءهم وأموالهم ، وهو توحيد الله بفعله تعالى ، والدليل قوله تعالى : {

قل من يرزقكم من السماء والأرض أمن يملك السمع والأبصار ومن يخرج الحي من الميت ويخرج الميت من الحي ومن يدبر الأمر فسيقولون الله فقل أفلا تتقون { والآيات على هذا كثيرة جداً .

الثاني : توحيد الألوهية : وهو الذي وقع فيه النزاع من قديم الدهر وحديثه ، وهو توحيد الله بأفعال العباد ، كالدعاء والنذر والنحر والرجاء والخوف والتوكل والرغبة والرهبة والإنابة ، وكل نوع من هذه الأنواع عليه دليل من القرآن .

الثالث : توحيد الذات والأسماء والصفات : قال الله تعالى : { قل هو الله أحد \* الله الصمد \* لم يلد ولم يولد \* ولم يكن له كفواً أحد } وقوله تعالى : { ولله الأسماء الحسنى فادعوه بها وذروا الذين يلحدون في أسمائه سيجزون ما كانوا يعملون } وقوله تعالى : { ليس كمثله شيء وهو السميع البصير } .

### ضد التوحيد الشرك

وهو ثلاثة أنواع : شرك أكبر ، وشرك أصغر ، وشرك خفي .  
النوع الأول من أنواع الشرك : الشرك الأكبر ، لا يغفره الله ولا يقبل معه عملاً صالحاً ، قال الله عز وجل : { إن الله لا يغفر أن يشرك به ويغفر ما دون ذلك لمن يشاء ومن يشرك بالله فقد ضل ضلالاً بعيداً } وقال سبحانه : { لقد كفر الذين قالوا إن الله هو المسيح ابن مريم وقال المسيح يابني إسرائيل اعبدوا الله ربي وربكم إنه من يشرك بالله فقد حرم الله عليه الجنة ومأواه النار وما للظالمين من أنصار } وقال تعالى : { وقدمنا على ما عملوا من عمل فجعلناه هباءً منثوراً } وقال سبحانه : { لئن أشركت ليحبكن عملك ولتكونن من الخاسرين } وقال سبحانه : { ولو اشركوا لحبطين عنهم ما كانوا يعملون } .

والشرك الأكبر أربعة أنواع :

الأول : شرك الدعوة : والدليل قوله تعالى : { فإذا ركبوا في الفلك دعوا الله

مخلصين له الدين فلما نجاهم الله إلى البر إذا هم يشركون } .

الثاني : شركالنية والإرادة والقصد : والدليل قوله تعالى : { من كان يريد الحياة الدنيا وزينتها نوف إليهم أعمالهم فيها وهم لا يبغسون \* أولئك الذين ليس لهم في الآخرة إلا النار وحبط ما صنعوا وباطل ما كانوا يعملون } .

الثالث : شرك الطاعة : والدليل قوله تعالى : { اتخذوا أحيارهم ورهبانهم أرباباً من دون الله والمسيح ابن مريم وما أمروا إلا ليعبدوا إلهاً واحداً لا إله إلا هو سبحانه عما يشركون } وتفسيرها الذي لا إشكال فيه : طاعة العلماء والعباد في المعصية ، لا دعاؤهم إياهم ، كما فسرهما النبي صلى الله عليه وسلم لعدي بن حاتم لما سأله ، فقال : ( لسنا نعبدهم ! ) فذكر له أن عبادتهم طاعتهم في المعصية .

الرابع : شرك المحبة : والدليل قوله تعالى : { ومن الناس من يتخذ من دون الله أنداداً يحبونهم كحب الله } .

النوع الثاني من أنواع الشرك : شرك اصغر : وهو الرياء ، والدليل قوله تعالى : { فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يشرك بربه أحداً } .

النوع الثالث من أنواع الشرك : شرك خفي : والدليل قوله صلى الله عليه وسلم : ( الشرك في هذه الأمة أخفى من دبيب النملة السوداء على صفاء سوداء في ظلمة الليل ) ، وكفارته قوله صلى الله عليه وسلم : ( اللهم إني أعوذ بك أن أشرك بك شيئاً وأنا أعلم ، وأستغفرك من الذنب الذي لا أعلم ) .

### الكفر كفران

النوع الأول : كفر يخرج من الملة : وهو خمسة أنواع :

النوع الاول : كفر التكذيب : والدليل قوله تعالى : { ومن اظلم ممن افترى على الله كذباً أو كذب بالحق لما جاءه أليس في جهنم مثوى للكافرين } .

النوع الثاني: كفر الإباء والاستكبار مع التصديق: والدليل قوله تعالى: { وإذ قلنا للملائكة اسجدوا لادم فسجدوا إلا إبليس أبى واستكبر وكان من الكافرين } .  
النوع الثالث: كفر الشك: وهو كفر الظن ، والدليل قوله تعالى: { ودخل جنته وهو ظالم لنفسه قال ما أظن ان تبديد هذه أبداً \* وما أظن الساعة قائمة ولئن رددت إلى ربي لأجدن خيراً منها ثواباً وخيراً منقلباً \* قال له صاحبه وهو يحاوره أكفرت بالذي خلقك من تراب ثم من نطفة ثم سواك رجلاً \* لكننا هو الله ربي ولا أشرك بربي أحداً } .

النوع الرابع: كفر الإعراض: والدليل قوله تعالى: { والذين كفروا عما أنذروا معرضون } .  
النوع الخامس: كفر النفاق: والدليل قوله تعالى: { ذلك بأنهم ءامنوا ثم كفروا فطبع على قلوبهم فهم لا يفقهون } .

النوع الثاني من نوعي الكفر: وهو كفر اصغر لا يخرج من الملة ، وهو كفر النعمة: والدليل قوله تعالى: { وضرب مثلاً قرية كانت ءامنة مطمئنة يأتيها رزقها رغداً من كل مكان فكفرت بأنعم الله فأذاقها الله لباس الجوع والخوف بما كانوا يصنعون } .

### أنواع النفاق

النفاق نوعان: اعتقادي وعملي:

النفاق الاعتقادي: ستة أنواع ، صاحبها من أهل الدرك الأسفل من النار:

الأول: تكذيب الرسول صلى الله عليه وسلم .

الثاني: تكذيب بعض ما جاء به الرسول صلى الله عليه وسلم .

الثالث: بغض الرسول صلى الله عليه وسلم .

الرابع: بغض بعض ما جاء به الرسول صلى الله عليه وسلم .

الخامس : المسرة بأنخفاض دين الرسول صلى الله عليه وسلم .

السادس : الكراهية بانتصار دين الرسول صلى الله عليه وسلم .

النفاق العملي : خمسة أنواع : والدليل قوله صلى الله عليه وسلم : ( آية المنافق

ثلاث : إذا حدث كذب ، وإذا وعد أخلف ، وإذا ائتمن خان ) وفي رواية : ( إذا خاصم فجر ، وإذا عاهد غدر ) .

### معنى الطاغوت ورؤوس أنواعه

اعلم رحمك الله تعالى أن أول ما فرض الله على ابن آدم الكفر بالطاغوت والإيمان بالله ، والدليل قوله تعالى : { ولقد بعثنا في كل أمة رسولاً أن اعبدوا الله واجتنبوا الطاغوت } .

فأما صفة الكفر بالطاغوت أن تعتقد بطلان عبادة غير الله وتركها وتبغضها وتكفر أهلها وتعاديهم .

وأما معنى الإيمان بالله أن تعتقد أن الله هو الإله المعبود وحده دون سواه . وتخلص جميع أنواع العبادة كلها لله . وتنفيها عن كل معبود سواه . وتحب أهل الإخلاص وتواليهم . وتبغض أهل الشرك وتعاديهم . وهذه ملة إبراهيم التي سلفه نفسه من رغب عنها . وهذه هي الأسوة التي أخبر الله بها في قوله تعالى : { قد كانت لكم أسوة حسنة في إبراهيم والذين معه إذ قالوا لقومهم إنا برأء منكم ومما تعبدون من دون الله كفرنا بكم وبدا بيننا وبينكم العداوة والبغضاء أبداً حتى تؤمنوا بالله وحده } .

والطاغوت عام في كل ما عُبد من دون الله ورضي بالعبادة من معبود أو متبوع أو مطاع في غير طاعة الله ورسوله فهو طاغوت .

والطاغوت كثيرة ورؤوسهم خمسة :



الأول : الشيطان الداعي إلى عبادة غير الله ، والدليل قوله تعالى : { ألم أعهد إليكم يا بني آدم أن لا تعبدوا الشيطان إنه لكم عدو مبين } .

الثاني : الحاكم الجائر المغير لأحكام الله ، والدليل قوله تعالى : { ألم تر إلى الذين يزعمون أنهم ءامنوا بما أنزل إليك وما أنزل من قبلك يريدون أن يتحاكموا إلى الطاغوت وقد أمروا أن يكفروا به ويريد الشيطان أن يضلهم ضلالاً بعيداً } .

الثالث : الذي يحكم بغير ما أنزل الله ، والدليل قوله تعالى : { ومن لم يحكم بما أنزل الله فأولئك هم الكافرون } .

الرابع : الذي يدعي علم الغيب من دون الله ، والدليل قوله تعالى : { عالم الغيب فلا يظهر على غيبه أحداً إلا من ارتضى من رسول فإنه يسلك من بين يديه ومن خلفه رصداً } ، وقال تعالى : { وعنده مفاتيح الغيب لا يعلمها إلا هو ويعلم ما في البر والبحر وما تسقط من ورقة إلا يعلمها ولا حبة في ظلمات الأرض ولا رطب ولا يابس إلا في كتاب مبين } .

الخامس : الذي يعبد من دون الله وهو راض بالعبادة ، والدليل قوله تعالى : { ومن يقل منهم إني إله من دونه فذلك نجزيه جهنم كذلك نجزي الظالمين } .

واعلم أن الإنسان ما يصير مؤمناً بالله إلا بالكفر بالطاغوت ، والدليل قوله تعالى : { فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم } ، الرشد : دين محمد صلى الله عليه وآله وسلم ، والغي : دين أبي جهل ، والعروة الوثقى : شهادة أن لا إله إلا الله ، وهي متضمنة للنفي والإثبات ، تنفي جميع أنواع العبادة عن غير الله ، وتثبت جميع أنواع العبادة كلها لله وحده لا شريك له .

والحمد لله الذي بنعمته تتم الصالحات.

## Our Call to the Ummah

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (ﷺ), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions (رضي الله عنهم) of the Messenger of Allaah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ﷺ) with love that is permitted by the *Sharī'ah*.

[3]: We love the People of *Ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahl al-Sunnah*. Imām al-Shāṭibī (d.790H) - رحمه الله - said, “The *Salaf al-Ṣāliḥ*, the Companions, the *tābi'īn* and their successors knew the *Qur'ān*, its sciences and its meanings the best.”

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (ﷺ), except that which has been confirmed from Allāh or from His Messenger (ﷺ). We do not mean that we have rejected them, nor

do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (سُبْحَانَهُ وَتَعَالَى), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.' 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that

revolutions bring about reconciliation. Rather, they corrupt the community.

[I1]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about ‘freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.’

[I2]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (ﷺ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in ‘cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start – without any influence from the disbelieving western education.’

[I3]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[I4]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (ﷺ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *Da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *Da'wah* and our *'Aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *Da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللَّهُ - "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'Aqīdah* and our *Da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

